# REVIVED,
IN THE
# *Faith* and *Practice*
Of the People called
# QUAKERS.

WRITTEN

In *Testimony* to the present Dispensation of God, *through Them*, to the World; that Prejudices may be Removed, the Simple Informed, the Well-affected Encouraged, and the *Truth* and its Innocent *Friends Rightly* Represented.

By William Penn.

The Second Edition.

*This People have I formed for my self: They shall shew forth my Praise*, Isa. 43. 21.

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# Primitive Christianity

REVIVED,

IN THE

# Faith and Practice

Of the People called

# QUAKERS.

WRITTEN

# THE EPISTLE TO THE READER.

Reader,

BY *this ſhort Enſuing Treatiſe, thou wilt perceive the Subject of it*, viz. The Light of Chriſt in Man, as the Manifeſtation of God's Love for Man's Happineſs. *Now, for as much as this is the* Peculiar *Teſtimony and* Characteriſtick *of the People called* Quakers; *their great* Fundamen-

tal in Religion: That by which they have been distinguished from other Professors of Christianity, in their Time, and to which they refer all People about Faith, Worship, and Practice, both in their Ministry and Writings; that as the Fingers shoot out of the Hand, and the Branches from the Body of the Tree; so true Religion, in all the Parts and Articles of it, Springs from this Divine Principle in Man. And because the Prejudices of some are very great against this People and their Way; and that others, who love their Seriousness and commend their good Life, are yet, through Mistakes, or want of Inquiry, under Jealousie of their Unsoundness in some Points of Faith; and that there are not a few in all Persuasions

which

*which desire earnestly to know and enjoy God in that sensible Manner this People speak of, and who seem to long after a State of Holiness and Acceptance with God; but are under Doubts and Dispondings of their attaining it, from the want they find in themselves of inward Power to enable them, and are unacquainted with this Efficacious* Agent, *which God hath given and appointed for their Supply.*

*For these Reasons and Motives, know,* Reader, *I have taken in hand to write this small* Tract, of the Nature and Virtue of the Light of Christ within Man; *what and where it is, and for what End, and therein of the Religion of the People called* Quakers; *that, at the same Time, all People may be in-*

*informed of their true Character, and what true Religion is, and the way to it, in this Age of High Pretences, and as deep Irreligion. That so the Merciful Visitation of the God of Light and Love (more especially to these Nations) both immediately and instrumentally, for the Promotion of Piety, (which is Religion indeed) may no longer be neglected by the Inhabitants thereof, but that they may come to see and say, with Heart and Mouth,* This is a Dispensation of Love and Life from God to the World; and this Poor People, that we have so much despised, and so often trod upon and treated as the Off-scouring of the Earth, are the People of God, and Children of the most High. *Bear*

*with*

*with me* Reader, *I know what I say, and am not high minded but fear: For I write with* Humility *towards God, tho' with* Confidence *towards thee. Not that thou shouldst believe upon my Authority, nothing less; for that's not to Act upon Knowledge but* Trust; *but that thou shouldst try and approve what I write. For that is all I ask, as well as all I need for thy Conviction and my own Justification. The whole, indeed, being but a Spiritual Experiment upon the Soul, and therefore seeks for no implicite Credit, because it is Self-evident to them that will uprightly try it.*

*And when thou,* Reader, *shalt come to be acquainted with this* Principle, *and the plain and happy Teachings of it, thou will, with us, admire thou shouldst live so long a* Stranger

*to*

*to that which was so* near *thee, and as much wonder that other Folks should be so blind as not to see it, as formerly thou thoughtest us singular for obeying it. The Day, I believe, is at hand that will declare this with an uncontroulable Authority, because it will be with an unquestionable Evidence.*

*I have done,* Reader, *with this Preface, when I have told thee.* First, *That I have stated the* Principle, *and opened, as God has enabled me, the* Nature *and* Virtue *of it in* Religion; *wherein the* common Doctrines *and* Articles *of the Christian Religion, are delivered and improved; and about which, I have endeavoured to express my self in* Plain *and* Proper *Terms, and not in* Figurative, Allegorical,

or Doubtful *Phraſes*; *That ſo I may leave* no room *for an Equivocal or Double Senſe; but that the* Truth *of the Subject I treat upon, may appear* Eaſily *and* Evidently *to every common Underſtanding. Next, I have confirmed what I have writ, by Scripture, Reaſon, and the Effects of it, upon ſo great a People; whoſe uniform concurrence in the Experience and Practice thereof, through all Times and Sufferings, ſince a People, challenge the Notice and Regard of every ſerious* Reader. *Thirdly, I have written* briefly, *that ſo it might be every ones Mony and Reading: And much in a little is beſt, when we ſee daily that the* Richer *People grow, the* leſs *Mony or Time they have for God and Religion: And perhaps thoſe that would not buy a*

*large Book, may find in their Hearts to give away ſome of theſe for their Neighbours Good, being little and cheap. Be Serious, Reader, be Impartial, and then be as* Inquiſitive *as thou canſt; and that for thine own Soul as well as the Credit of this moſt* miſunderſtood *and* abuſed *People: And the God and Father of* Lights *and* Spirits *ſo bleſs thine, in the Peruſal of this ſhort* Treatiſe, *that thou mayſt receive real Benefit by it, to his Glory and thine own Comfort: Which is the Deſire and End of him that wrote it; who is, in the Bonds of Chriſtian Charity, very much and very ardently*

Thy Real Friend,

William Penn.

CHAP.

## CHAP. I.

*§. 1. Their Fundamental Principle. §. 2. The Nature of it. §. 3. Called by several Names. §. 4. They refer all to this, as to Faith and Practice, Ministry and Worship.*

§. 1. THAT which the People call'd *Quakers* lay down, as a main *Fundamental* in Religion is this, *That God, through Christ, hath placed a Principle in every Man, to inform him of his Duty, and to enable him to do it; and that those that live up*

*to this Principle, are the People of of God, and those that live in Disobedience to it, are not God's People, what ever Name they may bear, or Profession they may make* of Religion. This is their *Ancient, First* and *Standing* Testimony: With this they began, and this they bore, and do bear to the World.

§. 2. By this *Principle* they understand something that is *Divine*; and though in Man, *yet not of Man*, but of God; and that it came from him and leads to him all those that will be led by it.

§. 3. There are divers ways of speaking, they have been led

led to use, by which they declare and express what this *Principle* is, about which I think fit to Precaution the Reader, *viz.* They call it *the Light of Christ within Man*, or *Light within*, which is their Ancient and most General and Familiar Phrase, also the a *Manifestation* b *or Appearance of Christ* c, *the* d *Witness of God*, *the* e *Seed of God*, *the* f *Seed of the Kingdom*, g *Wisdom*, *the* h *Word in the Heart*, *the Grace* i *that appears to all Men*, *the* k *Spirit given to every Man to profit with*, *the* l *Truth in the inward Parts*, *the* m *Spiritual Leaven that Leavens the*

a John 1. 9. b Rom. 1. 19. Tit. 3. 4. c Acts 17. 28. 2 Pet. 4. d Rom. 8. 16. 1 John 5. 10, 12. e 1 Pet. 1. 23. 1 John 3. 9. f Mat. 13. 19, 23. g Prov. 1, 20, 21, 22, 23. and 8. 1, 2, 3, 4. h Deut. 30. 12. Rom. 10. 6, 7, 8. Psalm 119. 10. i Tit. 2. 11, 12. k 1 Cor. 1. 8. l Psalm 51. 6. Isa. 26. 2. John 14. 6. m Mat. 13. 33.

*whole Lump of Man:* Which are many of them Figurative Expreſſions, but all of them ſuch as the *Holy Ghoſt* hath uſed, and which will be uſed in this *Treatiſe*, as they are moſt frequently in the Writings and Miniſtry of this People. But that this *Variety* and Manner of Expreſſion, may not occaſion any Miſapprehenſion or Confuſion in the Underſtanding of the *Reader*, I would have him know, that they always mean by theſe Terms or Denominations, not an *other*, but the *ſame Principle*, before mentioned: Which, as I ſaid, though it be in Man, is not of Man, but of God, and therefore *Divine*: And one in it ſelf, tho' diverſly expreſſed by

by the Holy Men, according to the various Manifeſtations and Operations thereof.

§. 4. It is to This Principle of *Light*, *Life and Grace*, that this People refer all: For they ſay it is the great *Agent* in Religion; *That*, without which, there is no *Conviction*, ſo no *Converſion*, or *Regeneration*; and conſequently no entering into the Kingdom of God. That is to ſay, there can be no true *ſight* of Sin, nor *ſorrow* for it, and therefore no forſaking or overcoming of it, or Remiſſion or Juſtification from it. A neceſſary and powerful Principle indeed, when neither Sanctification, nor Juſtification John 3. 5.

can be had without it. In ſhort, there is no becoming Vertuous, Holy and Good without this Principle; no acceptance with God, nor Peace of Soul but through it. But on the contrary, that the Reaſon of ſo much *Irreligion* among Chriſtians, ſo much *Superſtition*, inſtead of Devotion, and ſo much Profeſſion without Injoyment, and ſo little *Heart-Reformation*, is becauſe People, in Religion, *overlook* this Principle and leave it behind them. They will be Religious *without* it, and Chriſtians without it, though this be the only means of making them ſo indeed. So natural is it to Man, in his degenerate State, to *prefer*

Sacrifice

Sacrifice before Obedience, and to make Prayers go for Practice, and ſo flatter himſelf to Hope, by Ceremonial and Bodily Services, to excuſe himſelf with God from the ſtricter Diſcipline of this Principle in the Soul; which leads Man to take up the Croſs, deny ſelf, and do that which God requires of him: And that is every Man's true Religion, and every ſuch Man is truly Religious: That is, he is *Holy*, *Humble*, *Patient*, *Meek*, *Merciful*, *Juſt*, *Kind* and *Charitable*; which, they ſay, no Man can make himſelf; but that this Principle will make all them ſo, that will embrace the *Convictions* and *Teachings* of it, being the *Root* of all true Religion

Religion in Man, and the *Good Seed* from whence all Good Fruits proceed. To ſum up what they ſay upon the Nature and Vertue of it, as Contents of that which follows, they declare that this Principle is, Firſt, *Divine*. Secondly, *Univerſal*. Thirdly, *Efficacious*: In that it gives Man,

Firſt, *The Knowledge of God, and of himſelf*, and therein a ſight of his *Duty*, and *Diſobedience* to it.

Secondly, *It begets a true Senſe and Sorrow for Sin* in thoſe that ſeriouſly regard the Convictions of it.

Thirdly, *It enables them to forſake Sin, and Sanctifies from* it.

Fourthly,

Fourthly, *It applies God's Mercies in Christ for the forgiveneſs of Sins that are paſt, unto Juſtification, upon ſuch Sincere Repentance and Obedience.*

Fifthly, *It gives the Faithful Perſeverance unto a Perfect Man, and the Aſſurance of Bleſſedneſs World without End.*

To the Truth of all which, they call in a Threefold Evidence: *Firſt*, The *Scriptures*, which give an ample Witneſs, eſpecially thoſe of the New and better Teſtament. *Secondly*, The *Reaſonableneſs* of it in it ſelf. And *Laſtly*, A *General Experience*, in great Meaſure: But particularly *their Own*, made credible by the good Fruits they have brought forth, and the

Anſwer

Answer God has given to their Ministry: Which, to Impartial Observers, have commended the Principle, and gives me Occasion to abstract their *History*, in divers particulars, for a Conclusion to this little *Treatise*.

CHAP.

## CHAP. II.

§. 1. *The Evidence of Scripture for this Principle,* John 1. 4, 9. §. 2. *Its Divinity.* §. 3. *All things created by it.* §. 4. *What it is to Man, as to Salvation.*

§. 1. I Shall begin with the Evidence of the bleſſed Scriptures of Truth for this *Divine Principle*, and that under the Name of Light, the firſt and moſt common Word, uſed by them, to expreſs and denominate this Principle by, as well as moſt apt and proper in this dark State of the World.

*John*

*John* 1. 1. *In the beginning was the Word, and the Word was with God, and the Word* **was God.**

Verſ. 3. *All things were made* **by him.**

Verſ. 4. *In him was Life, and* **that Life** *was the* **Light** *of Men.*

Verſ. 9. **That** *was the* **true Light, which Lighteth every** *Man that cometh into the World.*

§. 2. I have begun with him, that begun his *Hiſtory*; with him that was the *Beginning of the Creation of God*; the moſt beloved Diſciple, and longeſt Liver of all the Apoſtles, and he, that for excelling Knowledge and Wiſdom in Heavenly things, is juſtly entituled, *John the Divine*. He tells us, firſt, what he was

in

in the Beginning, *viz.* The Word. *In the beginning was the Word.*

And though that ſhews what the *Word* muſt be, yet he adds and explains, that the *Word was with God, and was God*; leſt any ſhould doubt of the Divinity of the Word, or have lower Thoughts of him than he deſerved. The *Word*, then, is *Divine*, and an apt Term it is that the *Evangeliſt* ſtiles him by, ſince it is ſo great an Expreſſion of the Wiſdom and Power of God to Men.

℣. 3 *All things were made by him.* If ſo, he wants no Power. And if we were made by him, we muſt be new made by him too,

too, or we can never enjoy God. His Power ſhews his Dignity and that nothing can be too hard for ſuch a ſufficiency as made all things, and without which nothing was made, that was made. As Man's Maker muſt be his *Huſband*, ſo his Creator muſt be his *Redeemer* alſo.

*v.* 4. *In him was Life, and the Life was the Light of Men.* This is our Point. The *Evangeliſt* firſt begins with the *Nature* and *Being* of the *Word*: From thence he deſcends to the *Works* of the *Word*: And laſtly, then he tells us what the *Word* is with reſpect to Man above the reſt of the Creation, *viz. The Word*

*Word was Life, and the Life was the Light of Men.* The Relation must be very near and intimate, when the very *Life* of the Word (*that was with God, and was God*) is the *Light of Men:* As if Man were next to the Word, and above all the reſt of his Works; for it is not ſaid ſo of any other Creature.

Man cannot want Light then; no not a *Divine Light:* For if this be not *Divine*, that is the *Life* of the *Divine* Word, there can be no ſuch thing at all as *Divine* or *Supernatural* Light and Life. And the Text does not only prove the *Divinity* of the Light, but the *Univerſality* of it alſo, becauſe the *Man* mentioned in it, is *Mankind:* Which is

yet more distinctly expreſs'd in the 9th verſe, *That was the true Light, which lighteth every Man that cometh into the World.* Implying, that he that lighteth not Mankind is not that *True Light*; and therefore *John* was not that *Light*, but bore witneſs of him that was, who *lighteth every Man*; to wit, the *Word* that took Fleſh: So that both the *Divine Nature*, and *Univerſality* of the Light of Chriſt within, are confirmed together.

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CHAP.

## CHAP. III.

§. 1. *How this Scripture is* wrested.
§. 2. *That 'tis a* Natural *Light.*
§. 3. *That it Lighteth not all.*
§. 4. *That 'tis only the* Doctrine *and* Life *of Christ when in Flesh. All answered, and its* Divinity *and* Universality *proved.*

§. 1. BUt though there be no Passage or Propositi-on to be found in Holy Scripture, in which Mankind is more Interested, or that is more clearly laid down by the Holy Ghost, than this I have Produced, yet hardly hath any place been more industriously wrested from its

true and plain Senſe: Eſpecially ſince this People have laid any Streſs upon it, in Defence of their Teſtimony of the *Light within.* Some will have it to be but a *Natural* Light, or a *Part of Man's Nature*, though it be the *very Life* of the *Word* by which the World was made; and wrapt within thoſe verſes which only concern his *Eternal Power and Godhead.* But, becauſe I would be underſtood, and treat of things with all plainneſs, I will open the Terms of the Objection as well as I can, and then give my Anſwer to it.

1. If by *Natural* be meant a Created Thing, as Man is, or any thing that is requiſite to the Com-

Compoſition of Man, I deny it: The Text is expreſly againſt it; and ſays, the Light with which Man is lighted, is the *Life of the Word, which was with God, and was God.* But if by Natural is only intended, that the Light comes along with us into the World; or that we have it as ſure as we are Born, or have Nature; and is the *Light* of our Nature, of our Minds, and Underſtandings, and is not the reſult of any Revelation from without, as by Angels or Men; then we mean and intend the *ſame* thing. For it is *Natural* to Man to have a *Supernatural* Light, and for the Creature to be lighted by an *uncreated* Light, as is the Life of the *Creating Word.*

And did People but consider the Constitution of Man, it would conduce much to preserve or deliver them from any Dilemma upon this account. For Man can no more be a Light to his Mind than he is to his Body: He has the Capacity of seeing Objects when he has the help of Light, but cannot be a Light to himself by which to See them. Wherefore as the *Sun* in the Firmament is the Light of the Body, and gives us discerning in our Temporal Affairs; so the *Life* of the *Word* is the glorious *Light* and *Sun* of the *Soul*: Our *Intellectual Luminary*, that informs our Mind, and give us true Judgment and Distinction about those things that more im-

immediately concern our Better, Inward, and Eternal Man.

§. 3. But others will have this Text read thus, Not that the Word enlightens all Mankind, *but that all who are Enlightned, are Enlightned by him*, thereby not only narrowing and abusing the Text, but rendering God Partial, and so Severe to his Creatures, as to leave the greatest part of the World in Darkness, without the means or opportunity of Salvation; though we are assured from the Scripture, That *all have Light*, that [a] *Christ is the Light of the World, and* [b] *that he died for all*; yea, [c] *the Ungodly, and* [d] *that God desires not the* [e] *Death*

[a] John 1. 4, 9.
[b] Chap. 8. 12.
[c] Rom. 5. 6.
[d] 2 Cor. 5. 15.
[e] 1 Tim. 2. 4.

*Death of any, but rather that all should Repent and come to the Knowledge of the Truth and be saved; and that the Grace of God has appeared to all Men, &c.*

Tit. II. 11.

§. 4. There is a Third Sort that will needs have it understood, not of any Illumination by a Divine Light or Spirit in Man, but by the *Doctrine* Christ Preached, and the *Life* and *Example* he Lived, and led in the World; and which yet neither reach'd the Thousandth Part of Mankind, nor can consist with what the Apostle *John* intends in the beginning of his History, which wholly relates to what Christ was before he took Flesh,

or

or at least, what he is to the Soul, by his *immediate Inshinings* and *Influences*. 'Tis most true, Christ was, in a Sense, the *Light of the World* in that very Appearance, and Shined forth by his *Heavenly Doctrine*, many admirable *Miracles*, and his *Self-denying Life* and *Death*: But still that hinders not, but that he was and is *That Spiritual Light*, which shineth, more or less, in the Hearts of the Sons and Daughters of Men. For as he was a *Light* in his Life and Conversation, he was only a Light in a more excellent Sense than he spoke of to his Disciples, when he said, *Ye are the Lights of the World*. But Christ the Word enlightned them, and enlightens

us,

us, and enlightens all Men that come into the World; which he could not be ſaid to do, if we only regard his Perſonal and Outward Appearance: For in that Senſe it is long ſince he was that Light, but in this he is continually ſo. In that reſpect he is *Remote*, but in this Senſe he is *Preſent* and *Immediate*, elſe we ſhould render the Text, *That was the True Light which did lighten*, inſtead of which *Lighteth every Man that cometh into the World*. And that the Evangeliſt might be ſo underſtood, as we ſpeak, he refers to this as an Evidence of *His* being the *Meſſiah*, and not *John*; for whom many People had much Reverence; for, *verſ.* 8. he ſaith of *John*, *He was not That Light*,

*Light, but was ſent to bear Witneſs of That Light:* Now comes his Proof and our Teſtimony, *That was the True Light, which lighteth Every Man that cometh into the World*; which was not *John*, nor any elſe, but the *Word that was with God, and was God.* The Evangeliſt did not deſcribe him by his Faſting Forty Days, Preaching ſo many Sermons, Working ſo many Miracles, and Living ſo Holy a Life; and, after all, ſo patiently Suffering Death (which yet Chriſt did) thereby to prove him the Light of the World; but, ſays the Evangeliſt, *That was the True Light, the Word in Fleſh, the Meſſiah*, and not *John*, or any elſe, *which lighteth Every Man that cometh into the World.*

*World.* So that Christ is manifested and distinguished by giving Light: And indeed so are all his Followers from other People, by *receiving* and *obeying* it. There are many other Scriptures, of both Testaments, that refer to the Light within; either expressly, or implicitly; which, for Brevity's sake, I shall wave reciting; but the Reader will find some directions in the Margent, which will guide him to them.

Job 18. 5, 6 & 21. 17. & 25. 3. & 38. 5. Psalm 18. 28. & 27. 1. & 34. 5 & 36. 9. & 118. 27. & 119. 105. Prov. 13. 9. & 20. 20, 27. & 24. 20. Isaiah 2. 5. & 8. 20. & 42. 6. & 49. 6. 1 Pet. 2. 9. 1 John 2. 8.

CHAP.

## CHAP. IV.

*§. 1. The Vertue of the Light within; It gives* discerning. *§. 2. It* manifests *God. §. 3. It gives Life to the Soul. §. 4. It is the* Apostolical *Message. §. 5. Objection Answered about two Lights. §. 6. About Natural and Spiritual Light: Not* two *Darknesses within, therefore not* two *Lights within. §. 7. The Apostle* John *answers the Objection fully: The Light the* same, 1 *John* 2. 8, 9.

§. 1. THE Third Thing, is the *Vertue* and *Efficacy* of this Light for the end for which

which God hath given it, *viz. To lead and guide the Soul of Man to Bleſſedneſs.* In order to which, the firſt thing it does in and for Man, is to give him a true Sight or Diſcerning of himſelf: What he is, and what he does; that he may ſee and know his own Condition, and what Judgment to make of himſelf, with reſpect to Religion and a future State: Of which, let us hear what the *Word* himſelf ſaith, that cannot Err, as *John* relates it, Chap. 3. 20, 21. *For every one that doth Evil, hateth the Light, neither cometh to the Light, leſt his Deeds ſhould be Reproved. But he that doth Truth cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God.* A moſt Pregnant

In-

Instance of the *Vertue* and *Authority* of the Light. *First*, It is that which Men ought to Examine themselves by. *Secondly*, It gives a *true Discerning* betwixt Good and Bad, *what is of God, from what is not of God.* And *Lastly*, It is a *Judge*, and condemneth or acquitteth, *reproveth* or *comforteth* the Soul of Man, as he rejects or obeys it. That must needs be *Divine* and *Efficatious*, which is able to discover to Man, what is of God, from what is not of God; and which gives him a *Distinct* Knowledge, in himself, of what is wrought in God, from what is not wrought in God. By which it appears, that this Place does not only regard the discovery of Man and his Works;

but,

but, in some measure, *it manifesteth God, and his Works also*; which is yet something higher; for as much as it gives the *obedient* Man a discovery of what is wrought or performed by *God's Power, and after his Will*, from what is the meer Workings of the Creature of himself. If it could not manifest God, it could not tell Man what was God's Mind, nor give him such a grounded Sense and Discerning of the Rise, Nature, and Tendency of the Workings of his Mind or Inward Man, as is both expressed and abundantly implied in this Passage of our Saviour. And if it reveals *God*, to be sure it manifests *Christ*, that flows and comes from *God*. Who then would oppose or slight this blessed Light? §. 2.

2. But that this *Light* doth *manifest* God, is yet Evident from Rom. 1. 19. *Because that which may be known of (God) is manifest in Men, for God hath shewed it unto them.* An *universal* Proposition; and we have the Apostle's Word for it, who was *One of a Thousand*, and inspired *on purpose* to tell us the Truth: Let it then have its due weight with us. If that which may be known of God is manifest in Men, the People called *Quakers* cannot, certainly, be out of the Way in Preaching up the *Light within*, without which, nothing can be manifested to the mind of Man; as saith the same Apostle to the *Ephesians*, Eph. 5. 13. *Whatsoever doth make manifest is Light.* Well then may they

call this Light within a *Manifestation* or *Appearance of God*, that sheweth *in* and to Man *all* that may be known of God. A Passage much like unto this, is that of the Prophet *Micah*, Chap. 6. 8. *God hath shewed thee, O Man, what is good; and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk Humbly with thy God?* God hath *shewed thee, O Man!* It is very Emphatical. But how hath He shewed him? Why by his *Light in the Conscience*, which the *Wicked Rebel against*, Job 24. 13. *Who*, for that Cause, *know not the Ways, nor abide in the Paths thereof: For its Ways are Ways of Pleasantness, and all its Paths are Peace*, to them that obey it.

§. 3. But the *Light* giveth the *Light of Life*, which is *Eternal Life* to them that receive and obey it. Thus says the blessed Saviour of the World, *I am the Light of the World, he that followeth me shall not abide in Darkness, but shall have the Light of Life.* John 8. 12. Now he is the Light of the World, because he lighteth every Man that cometh into the World, and they that obey that Light obey him, and therefore have the Light of Life. That is, the Light becomes *Eternal Life* to the Soul: That as it is the *Life* of the *Word*, which is the *Light* in Man, so it becomes the Life in Man, through his Obedience to it, as his *Heavenly Light*.

4. Furthermore, this Light was the very Ground of the *Apostolical Message*, as the Beloved Disciple assures us. *This then is the Message, which we have heard of him, and declare unto you, That God is Light, and in him is no Darkness at all: If we say we have Fellowship with him, and walk in Darkness, we Lie and do not the Truth: But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ cleanseth us from all Sin.* Which is so comprehensive of the Vertue and Excellency of the Light, in reference to Man, that there is little need that more should be said upon it; for as much as, *First*, It reveals God, and that

1 John 1. 5, 6, 7.

God

God himself is Light. *Secondly*, It discovers Darkness from Light, and that there is no fellowship between them. *Thirdly*, That Man ought to walk in the Light. *Fourthly*, That it is the Way to obtain forgiveness of Sin, and Sanctification from it. *Fifthly*, That it is the Means to have Peace and Fellowship with God and his People; his true Church, redeemed from the Pollutions of the World.

§ 5. Some perhaps may Object, as indeed it hath been more than once objected upon us, *That this is another Light, not that Light wherewith every Man is enlightned.* But the same Apostle, in his Evangelical History, tells us,

that in the Word was Life, and the Life was the Light of Men, and that that very Light, that was the Life of the Word, was the *True Light* which lighteth *every Man* that cometh into the World, *John* 1. 4, 9. Where is there as plain a Text to be found against the Sufficiency, as well as Universality of the Light within; or a plainer for any Article of Faith in the whole Book of God? Had the *Beloved Disciple* intended *Two* Lights, in his Evangelical History, and his Epistles, to be sure he would have hired to us this Distinction? But we read of none, and by the Properties ascribed in each Writing, we have Reason to conclude it meant the same.

6. But if any shall yet Object, *That this is to be understood of a Spiritual Light, and that ours is but a Natural One.* I shall desire them to do two things. 1*st*, To prove that a *Natural* Light, as they phrase it, doth manifest God other than as I have before explained and allowed; Since whatever is part of Man, in his Constitution, but especially in his Degeneracy from God, is so far from Yielding him the knowledge of God, that it cannot *rightly* Reprove or Discover that which offends him, without the Light we speak of: And it is Granted, that what we call *Divine*, and some, Mistakenly, call *Natural* Light, can do both. 2*dly*, If this Light be *Natural*,

Notwithstanding it doth manifest our Duty, and reprove our Disobedience to God, they would do well to assign us some Certain *Medium*, or *Way*, whereby we may truly discern and distinguish between the Manifestations and Reproofs of the *Natural* Light within, from those of the *Divine* Light within, since they Allow the Manifestation of God, and Reproof of Evil, as well to the one, as to the other. Let them give us but one Scripture that distinguishes between a *Natural* and a *Spiritual Light within*. They may, with as much Reason, talk of a *Natural and Spiritual Darkness within*. 'Tis true, there is a natural proper Darkness, to wit, the Night of the outward World,

and

and there is a Spiritual Darkneſs, viz. The *clouded* and *benighted Underſtandings* of Men, through diſobedience to the Light and Spirit of God: But let them Aſſign us a Third, if they can. People uſe, indeed, to ſay, improperly, of Blind Men, they are *dark*; we may call a *Natural* or *Idiot* ſo, if we will: But where is there another Darkneſs of the Underſtanding, in the things of God? If they can, I ſay, find that, in and about the things of God, they do ſomething.

Chriſt diſtinguiſhed not between Darkneſs and Darkneſs, or Light and Light, in any ſuch ſence; nor did any of his Diſciples: Yet both have frequently

ſpoken

spoken of Darkness and Light. What difference, pray, doth the Scripture put between Spiritual Darkness and Darkness, mention'd in these Places, *Luke* 1. 79. *Mat.* 4. 16. *John* 1. 5. & 3. 19. & 8. 12. & 12. 46. 1 *Thess.* 5. 4. 1 *John* 1. 6. *Acts* 26. 18. *Rom.* 13. 12. 2 *Cor.* 6. 14. *Eph.* 5. 8. *Col.* 1. 13? Upon the strictest Comparison of them, I find none. It is all one Spiritual Darkness. Neither is there so much as one Scripture, that affords us a Distinction between *Light without, and Light within*; or that there are really *Two Lights* from God, in Man, that regard Religion. Peruse *Mat.* 4. 16. *Luke* 2. 32. & 15. 8. *John* 1. 4. 7. 8. 9. & 3. 19. 20. 21. & 8. 12. *Acts* 26.

18. *Rom.* 13. 12. 2 *Cor.* 4. 6. & 6. 14. *Eph.* 5. 8, 13. *Col.* 1. 12. 1 *Thess.* 5. 5. 1 *Tim.* 6. 16. 1 *Pet.* 2. 9. 1 *John* 1. 5, 7. & 2. 8. *Rev.* 21. 23, 24. & 22. 5. And we believe the greatest Opposer, to our Assertion, will not be able to sever Light from Light, or find out *two Lights within*, in the Passages here mentioned, or any other, to direct Man in his Duty to God and his Neighbour: And if he cannot, pray let him forbear his *vain Thoughts and Words* of the *Light of Christ within Man*, as Man's *Guide* in Duty to God and Man. For as he must yield to us, that the Light Manifesteth Evil, and Reproveth for it, so doth Christ himself teach us of the Light, *John* 3. 20. *For every*

*one*

*one that doth Evil hateth the Light, neither cometh unto the Light, lest his Deeds should be reproved.* And the Apostle *Paul* plainly saith, *Eph.* 5. 13. *But all things that are reproved are made manifest by the Light*; therefore there are not two distinct Lights within, but one and the same *Manifesting*, *Reproving*, and *Teaching Light within*. And this the Apostle *John* in his first Epistle makes plain, beyond all Exception, to all Considerate People: *First*, In that he calls God, *Light*, Chap. 1. 5. *Secondly*, In that he puts no *Medium*, or *Third* thing between that *Light*, and *Darkness*, verse 6. *If we say we have Fellowship with him, and walk in Darkness, we Lie*, &c. Intimating, that Men must

must walk either in *Light* or *Darkneſs*, and not in a *Third*, or other State or Region. I am ſure, that which manifeſts and reproves Darkneſs *cannot be Darkneſs*. This all Men muſt confeſs.

℣. 7. And, as if the Apoſtle *John* would have anticipated their Objection, *viz.* *'Tis true, your Light within reproves for Evil, but it is not therefore the Divine Light, which leads into higher things, and which comes by the Goſpel*; he thus expreſſeth himſelf, 1 *John* 2. 8, 9. *The Darkneſs is paſt, and the true Light now ſhineth. He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs even until now*; which is not another

another Light than that mentioned before, Chap. 1. For as Light is put there, in Opposition to Darkness, so Light here, is put in *Opposition* to Darkness. And as the *Darkness* is the *same*, so must the *Light* be the *same*. Wherefore we may plainly see, that it is *not another Light*, than that which reproves a Man for *hating his Brother*, which brings a Man *into Fellowship with God, and to the Blood of cleansing*, as the next verse speaks of. Therefore that Light which reproveth a Man for hating his Brother, is of a *Divine and Efficacious Nature*. In short, that Light which is opposite to, and reproves Spiritual Darkness, in Man and Woman, is the *Spiritual* Light; but such

such a Light is that which we Confess, Testifie to, and Maintain. Therefore it is a *Spiritual Light*. It is also worth our Notice, that the Apostle useth the same Manner of Expression here, Chap. 2. 8. *The True Light* shineth, that he doth in his Evangelical History, Chap. 1. 9. That was the *True Light*; intimating the *same* Divine Word, or *True* Light now shineth; and that it is the same *True Light* in his account, that *reproveth* such as *hate their Brethren*. Consequently, that Light that so reproveth them, is the *True* Light. And strange it is, that Christ and his Disciples, but especially his beloved One, should so often make that very

very Light, which *ſtoops* to the *loweſt* ſtep of Immorality, and to the reproof of the *groſſeſt* Evil, to be no other than the *ſame* Divine *Light*, in a *farther* degree of Manifeſtation, which brings ſuch as follow it to the *Light of Life*, to the *Blood of Cleanſing*, and to have *fellowſhip with God, and one with another.* Nay, not only ſo, but the Apoſtle makes a Man's being a *Child of God*, to depend upon his *Anſwering* of this Light in a *palpable* and common Caſe, *viz. Not hating of his Brother.* And that yet any ſhould ſhut their Eyes ſo faſt againſt beholding the Vertue of it, as to conclude it a *Natural and Inſufficient Light*, is both *Unſcriptural* and *Unreaſonable.*

Shall

Shall we ſlight it, becauſe we come ſo eaſily by it, and it is ſo Familiar and Domeſtick to us? Or make its being ſo common an Argument to undervalue ſo Ineſtimable a Mercy? What is more common than *Light* and *Air*, and *Water*? And ſhould we therefore contemn them, or prize them? *Prize* them certainly, as what we cannot live, nor live *comfortably*, without. The more general the Mercy is, the greater, and therefore the greater Obligation upon Man to live humbly and thankfully for it. And to thoſe alone that do ſo, are its Divine Secrets revealed.

## CHAP. V.

§. 1. *The Light the* same *with the* Spirit. *It is of God; proved by its* Properties. §. 2. *The Properties of the Spirit compared with those of the Light.* §. 3. *The Light and Grace* flow *from the* same *Principle, proved by their* agreeing *Properties.* §. 4. *An Objection Answered.* §. 5. *Difference in* Manifestation, *or Operation, especially in* Gospel-Times, *but not in Principle; Illustrated.*

Obj. BUt some may say, *We could willingly allow to the Spirit and Grace of God, which seemed*

to

*to be the peculiar Bleſſing of the New and Second Covenant, and the Fruit of the coming of Chriſt, all that which you aſcribe to the* Light within; *but except it appeared to us that this* Light *were the ſame in Nature with the* Spirit and Grace *of God, we cannot eaſily bring our ſelves to believe what you ſay in favour of the Light within.*

*Anſw.* This *Objection*, at firſt look, ſeems to carry weight with it: But upon a juſt and ſerious Review, it will appear to have more Words than Matter, Show than Subſtance: Yet becauſe it gives occaſion to ſolve Scruples, that may be flung in the way of the Simple, I ſhall attend it throughout. I ſay then, if it appear that the *Pro-*

*perties*, aſcribed to the *Light within*, are the ſame with thoſe that are given to the Holy *Spirit* and *Grace* of God; and that thoſe ſeveral Terms or Epithytes, are only to expreſs the divers Manifeſtations or Operations of one and the *ſame Principle*, then it will not, it cannot be denied, but this Light within, is *Divine* and *Efficacious*, as we have Aſſerted it. Now that it is of the ſame Nature with the Spirit and Grace of God, and tends to the ſame End, which is to bring People to God; let the *Properties* of the *Light* be compared with thoſe of the *Spirit* and *Grace* of God. I ſay, they are the ſame, in that, Firſt, The Light proceeds from the

*one Word*, and *one Life* of that *one Word*, which was *with* God and was God. John 1. 4 John 1. 9. Secondly, It is *Universal*, it lighteth *every* Man. Thirdly, *It giveth the Knowledge of God, and Fellowship with* him, *Rom.* 1. 19. *John* 3. 21. 1 *John* 1. 5, 6. Fourthly, *It manifesteth and reproveth Evil*, John 3. 20. Eph. 5. 13. Fifthly, *It is made the Rule and Guide of Christian Walking*, Psalm 43. 3. John 8. 12. Eph. 5. 13, 15. Sixthly, *It is the Path* for God's People to go in, *Psalm* 119. 105. *Prov.* 4. 18. *Isa.* 2. 5. 1 *John* 1. 7. *Rev.* 24. 23. *And the Nations of them that are saved shall walk in the Light of the* (*Lamb.*) Lastly, It is the *Armour* of the Children of God against *Satan*,

Psalm 27. 1. *The Lord is my Light, whom shall I fear*, Rom. 13. 12. *Let us put on the Armour of Light.*

2. Now let all this be compar'd with the *Properties* of the *Holy Spirit*, and their Agreement will be very manifest. First, *It proceedeth from God*, because it is the Spirit of God, *Rom.* 6. 11. Secondly, It is *Universal*. It *strove* with the Old World, *Gen.* 6. 3. Then to be sure with the New One: *Every one hath a measure of it given to profit withal*, 1 Cor. 12. 7. Thirdly, *It revealeth God*, Job 32. 8. 1 Cor. 2. 10, 11. Fourthly, *It reproveth Sin*, John 16. 8. Fifthly, *It is a Rule and Guide for the Children of God to walk by*, Rom. 8. 14.

Sixthly,

Sixthly, It is also the *Path* they are to walk in, *Rom.* 8. 1. *Gal.* 5. 15. *Walk in the Spirit.* Lastly, This is not all, it is likewise the *Spiritual Weapon* of a true Christian, *Eph.* 6. 17. *Take the Sword of the Spirit, which is the Word of God.* After this, I hope none will deny that *this* Light and *this* Spirit must be of *one and the same* Nature, that work *one and the same Effect*, and tend evidently to *one and the same Holy End.*

§. 3. And what is said of the *Light* and *Spirit*, may also, very well be said of the *Light* and *Grace* of God; in that, First, The *Grace* floweth from Christ the Word that took Flesh, as well as the *Light*; for as in

him was Life, and that Life the *Light* of Men, so he was *full of Grace and Truth, and of his fulness have all we received, and Grace for Grace.* Secondly, It is *Universal*; both from this Text, and what the Apostle to *Titus* teacheth; *For the Grace of God that bringeth Salvation, hath appeared to all Men.* Thirdly, It *manifesteth Evil*, for if it teaches to *deny* Ungodliness and worldly Lusts, it must needs detect them, and so says the Text. Fourthly, *It revealeth Godliness, and consequently it must manifest God.* Fifthly, It is an *Instructor and Guide*; for, says the *Apostle, It teaches to deny Ungodliness and worldly Lusts, and to live Soberly, Righteously*

John 1. 4. 9. 14. 16.

Tit. 2. 11, 12.

*Righteously and Godly in this present World, and herein a Rule of Life,* Tit. 2. 11, 12. Sixthly, *It is to all that receive it, all that they can need or desire,* 2 Cor. 12. 9. *My Grace is sufficient for thee.* An *high Testimony,* from *Heaven,* to the Power of this *Teaching* and *Saving Grace,* under the strongest Temptations.

§. 4. Obj. *But there is litttle mention made of the Spirit, and none of the Grace, before Christ's coming, and therefore the Spirit, as spoken of in the Writings of the New Testament, and especially the Grace, must be another, and a nobler thing than the Light within.*

*Answ.* By no means another Thing, but *another* Name, from *another Manifestation* or *Operation,*

of

of the *same* Principle. It is call'd Light from the *Diſtinction and Diſcerning* it gives. *Let there be Light, and there was Light*, ſaid God in the beginning of the Old World; ſo there is firſt Light in the beginning of the New Creation of God in Man. It is called *Spirit*, becauſe it *giveth, Life, Senſe, Motion*, and *Vigour:* And it is as often mentioned in the Writings of the *Old* as *New* Teſtament; which every *Reader* may ſee, if he will but pleaſe to look into his Scripture-*Concordance*. Thus *God's Spirit ſtrove* with the *Old World*, Gen. 6. 3. and with *Iſrael* in the Wilderneſs, *Neh.* 9. 30. And *David* asked, in the Agony of his Soul, *Whither ſhall I go from thy Spirit?* Pſalm 139. 7. and the

Pro-

Prophets often felt it. It is ſtiled Grace, not from its being another Principle, but becauſe it was a *fuller Diſpenſation* of the Vertue and Power of the Same Divine Principle: And that being purely God's Favour and Mercy, and not Man's Merit, is aptly and deſervedly called the *Grace*, *Favour*, or *Good-Will* of God to undeſerving Man. The *Wind* does not always blow *freſh*, nor *Heaven* ſend down its Rain *freely*, nor the *Sun* ſhine forth *clearly*; ſhall we therefore ſay, it is not of the *ſame kind* of Wind, *Rain* or *Light*, when it Blows, Rains or Shines but a *little*, as when it Blows, Rains or Shines *much*? It is certainly the ſame in *Nature* and *Kind*; and ſo is this bleſſed

*Prin-*

*Principle*, under all its several Diſpenſations, Manifeſtations and Operations, for the Benefit of Man's Soul, ever ſince the World began.

℣. 5. But this is moſt *freely*, *humbly* and *thankfully* acknowledged by us, that the *Diſpenſation* of the *Goſpel*, was the *cleareſt*, *fulleſt*, and *nobleſt* of all other; *both with regard* to the coming of *Chriſt* in the *Fleſh*, and being our one Holy Offering to God for Sin, through the Eternal Spirit; and the breaking forth of his Light, the Effuſion of his Spirit, and Appearance of his Grace, in and to *Man*, in a *more excellent manner*, after his Aſcenſion. For tho' it was not another Light, or Spirit, than

than that which he had given to Man in former Ages, yet it was another and *greater Measure*; and that is the Priviledge of the Gospel above former Dispensations. What before shined but *dimly*, shines since with *great Glory*. Then it appeared but *darkly*, now with *open Face*. 2 Cor. 3. 18. Types, Figures and Shadaws *Vailed*, and made its appearances look *low* and *faint*; but in the Gospel Time, the Vail is *Rent*, and the *Hidden* Glory *manifest*. John 1. 5, 17. It was under the Law but as a Dew, or small Rain, but under the Gospel, it may be said to be poured out upon Men: According to that Gracious and Notable *Promise* of God, by the Prophet *Joel*,

*In*

*In the latter Days, I will pour out of my Spirit upon all Flesh.* Joel 2. 28. Thus we say, when it Rains plentifully, look how it pours. So God *Augments* his Light, Grace and Spirit to these latter Days. They shall not have it *sparingly*, and by small Drops, but *fully and freely*, and *overflowingly* too. And thus *Peter*, that deep and excellent Apostle, applies that Promise in *Joel*, on the Day of *Pentecost*, as the beginning of the accomplishment of it. This is Grace, and Favour, and Goodness *indeed*. And therefore well may this *Brighter* Illumination, and *Greater* Effusion of the Spirit, be called *Grace*; for as the coming of the Son excelled that of the Servant, so did the Mani-

Manifeſtation of the Light and Spirit of God, ſince the coming of Chriſt, excel that of the foregoing Diſpenſations; yet ever ſufficient to Salvation to all thoſe that walked in it. This is our *Sence* of the *Light*, *Spirit*, and *Grace* of God: And by what is ſaid, it is evident they are *one* and the *ſame Principle*, and that he that has *Light*, need not *want* the Spirit or Grace of God, if he will but receive it, in the Love of it: For the very Principle that is *Light* to ſhow him, is alſo *Spirit* to quicken him, and *Grace* to teach, help, and comfort him. It is *ſufficient* in all Circumſtances of Life to them that diligently Mind and Obey it.

CHAP.

## CHAP. VI.

¶. 1. *An Objection Answered. All are not good, tho'* all are Lighted. ¶. 2. *Another Objection Answered, that Gospel-Truths were known* before *Christ's coming.* ¶. 3. *Another. The* Gentiles *had the* same *Light, tho' not with those Advantages: Prov'd from Scripture.*

¶. 1. Obj. BUt *some may yet say, If it be as you declare, how comes it, that all who are enlightned are not so good as they should be; or as you say, this would make them?*

*Answ.* Because People don't receive and obey it. All Men have

have *Reaſon*, but all Men are not *Reaſonable*. Is it the fault of the *Grain*, in the *Garnary* that it yields no increaſe, or of the *Talent* in the Napkin, that it is not improved? It is plain a *Talent* was given; and as plain that it was *improveable*; both becauſe the *like* Talents were actually improved by others, and that the Juſt Judge expected his *Talent* with Advantage, which elſe, to be ſure, he would never have done. Now when our Objecters will tell us, whoſe fault it was the *Talent* was not improved, we ſhall be ready to tell them, why the unprofitable Servant was not ſo good, as he ſhould have been. The Blind muſt not *blame* the Sun, nor Sinners tax the *Grace* of *Inſufficiency*.

'Tis Sin that *darkens* the Eye, and *hardens* the Heart, and that *hinders* good things from the Sons of Men. *If we do his Will, we ſhall know of his Divine Doctrine*, ſo Chriſt tells us. Men, not living to what they know, cannot blame God, that they know no more. The unfruitfulneſs is in *us*, not in the *Talent*. 'Twere well indeed, that this were laid to Heart. But, alas! Men are too apt to follow their ſenſual Appetites, rather than their reaſonable Mind, which renders them Brutal inſtead of Rational. For the *Reaſonable* Part of Man, is his *ſpiritual* Part, and that guided by the Divine λογος, or *Word*, which *Tertullian* interprets *Reaſon* in the moſt *excellent* Sence, makes Man

*truly*

*truly Reasonable*, and then it is that Man comes to offer up himself to God a reasonable Sacrifice. Then a *Man indeed*; a *compleat Man:* Such a Man as *God made*, when he made Man in his *own Image*, and gave him *Paradice* for his Habitation.

§. 2. *Obj.* But some yet Object, *If Mankind had always this Principle, how comes it that Gospel-Truths were not so fully known before the coming of Christ to those that were obedient to it.*

*Answ.* Because a *Child* is not a *grown* Man, nor the Beginning the *End*; and yet He that is the *Beginning*, is also the *End:* The Principle is the *same*, though not the Manifestation. As the World

has many Steps and Periods of Time towards its End, ſo hath *Man* to his Perfection. They that are faithful to what they know of the Diſpenſation of their own Day, ſhall hear the Happy Welcome of *Well done good and Faithful Servant*. And yet many of God's People in thoſe Days had a Proſpect of the *Glory* of the *latter* Times, the *Improvement* of Religion, the *Happineſs* of the Church of God.

This we ſee in the *Propheſie* of *Jacob* and *Moſes*, concerning the *Reſtoration* of *Iſrael*, by *Chriſt*. So *David* in many of his excellent *Pſalms*, expreſſing moſt ſenſible and extraordinary Injoyments, as well as *Propheſies*. Particularly

Gen. 49. 10. Deut. 18. 15, 18.

larly his 2,15,18,22,23,25,27, 32,36,37,42,43,45,51,84, &c. The *Prophets* are full of it, and for that Reaſon have their Name; particularly *Iſaiah*, Chap. 2,9,11, 25,28,32,35,42,49,50,51,52, 53,54,59,60,61,63,65,66. *Jeremiah*, alſo Chap. 23,30,31,33. *Ezekiel*, Chap. 20, 34, 36, 37. *Daniel*, Chap. 8,9,10,11,12. *Hoſea*, Chap. 1, 3. *Joel*, Chap. 2, 3. *Amos*, Chap. 9. *Micah*, Chap. 4,5. *Zachariah*, Chap. 6,8,9,11,13,14. *Malachy*, Chap. 3,4. This was not another Principle, though another Manifeſtation of the ſame Principle, nor what is common, but particular and extraordinary in the Reaſon of it.

It was the ſame Spirit that came upon *Moſes*, which came upon

upon *John* the *Baptiſt*, and it was alſo the ſame Spirit that came upon *Gideon* and *Sampſon*, that fell upon *Peter* and *Paul*; but it was not the ſame Diſpenſation of that Spirit. It hath been the *Way* of God, to viſit and appear to Men according to their States and Conditions, and as they have been prepared to receive him, be it more outwardly or inwardly, ſenſibly or ſpiritually. There is no Capacity too low or too high for this Divine Principle: For as it made and knows all, ſo it reaches unto all People. It extends to the meaneſt, and the higheſt cannot ſubſiſt without it. Which made *David* break forth in his Expoſtulations with God, *Whither ſhall I go from thy Spirit,*

*or whither ſhall I flee from thy Preſence?* Pſalm 139.7,8,9,10. Implying it was *every where*, though not every where, nor at every time *alike*. If I go to *Heaven*, to *Hell*, or *beyond the Seas*, *even there ſhall thy Hand lead me, and thy Right Hand ſhall hold me*. That is, there will this Divine *Word*, this Light of Men, this *Spirit* of God, find me, lead me, help me and comfort me. For it is with me where ever I am, and where ever I go, in one reſpect or other; *Prov.* 6. 22. *When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee:* And I can no more get rid of it, if I would, than of my ſelf or my own Nature; ſo preſent is it with

with me, and ſo cloſe it ſticks unto me. *Iſa.* 43. 2. *When thou paſſeſt through the Waters, I will be with thee; and through the Rivers, they ſhall not overflow thee; when thou walkeſt through the Fire, thou ſhalt not be burnt, neither ſhall the Flame kindle upon thee.* David knew it, and therefore had a great value for it. *In thy Light ſhall we ſee Light*, or we ſhall be enlightned by thy Light. *Thou wilt Light my Candle;* Pſalm 34. 9. Pſalm 18. 28. *the Lord my God, will* Pſalm 27. 1. *lighten my Darkneſs.* Again, *The Lord is my Light, whom ſhall I fear.* It was his *Armour* againſt all Danger. It took Fear away from him, and he was *undaunted*, becauſe he was ſafe in the way of it. Of the ſame

ſame bleſſed *Word* he ſays elſe-where, *It is a Lamp unto my Feet, and a Lanthorn to my Paths.* In ſhort, a Light to him in his way to Bleſſedneſs.

℣. 3. Obj. *But if the* Jews *had this Light, it does not follow that the* Gentiles *had it alſo; but by your Doctrine all have it.*

*Anſw.* Yes, and it is the Glory of this Doctrine which we profeſs, that God's Love is therein held forth to All. And beſides the Texts cited in general, and that are as Full and Poſitive as can be expreſs'd, the Apoſtle is very Particular in the ſecond Chapter of his Epiſtle to the *Romans*; *That the Gentiles having not the Law, did by Nature the*

Rom. 2. 7, to 17. *things contained in the Law, and were a Law unto themselves.* That is, they had not an outward Law, *circumstanced* as the *Jews* had; but *they had the Works of the Law written in their Hearts*, and therefore might well be a Law to themselves, that had the Law *in themselves*. And so had the *Jews* too, but then they had greater outward helps to quicken their Obedience to it; such as God afforded not unto any other Nation: And therefore the Obedience of the *Gentiles*, or *Uncircumcision* is said to be by *Nature*, or *Naturally*, because it was without those *Additional*, External, and Extraordinary Ministries and Helps which the *Jews* had

had to provoke them to their Duty. Which is so far from lessening the obedient *Gentiles*, that it exalts them in the Apostles Judgment; because though they had less Advantages than the *Jews*, yet the *Work of the Law written in their Hearts* was made so much the more evident by the good Life they lived in the World. He adds, *their Consciences bearing Witness* (or as it may be rendered, witnessing with them) *and their Thoughts, mean while, accusing or else excusing one another, in the Day when God shall judge the secrets of all Hearts by Jesus Christ, according to my Gospel.* Which presents us with four things to our Point, and worth our serious Reflection. *First*,

That the *Gentiles* had the Law written in their Hearts. *Secondly*, That their Conſcience was an *allowed* Witneſs or Evidence about Duty. *Thirdly*, That the Judgment made thereby ſhall be *confirmed* by the Apoſtles Goſpel at the great Day, and therefore Valid and Irreverſible. *Fourthly*, That this could not be, if the *Light* of this Conſcience were not a *Divine* and *Sufficient* Light: For *Conſcience*, truly ſpeaking, is no other than the *Sence a Man hath, or Judgment he maketh of his Duty to God, according to the Underſtanding God gives him of his Will.* And that no ill, but a true and ſcriptural Uſe may be made of this word *Conſcience*, I limit it to *Duty*, and that, to a Vertuous and

and Holy Life, as the Apoſtle evidently doth, about which we cannot miſs, or diſpute, read *verſ.* 7. 8, & 9. It was to that therefore the Apoſtles of our Lord Jeſus Chriſt deſired to be made *manifeſt*, for they dared to ſtand the Judgment of *Conſcience* in reference to the Doctrine they preach'd and preſs'd upon Men. The Beloved Diſciple alſo makes it a *Judge* of Man's preſent and future State, under the Term Heart, *For if our Heart condemn us, God is greater than our Heart, and knoweth all things. Beloved, if our Heart condemn us not, then have we Confidence towards God.* Plain and ſtrong Words: And what were they about, but whether we love

1 John 3.21,22.

God,

God, in Deed and in Truth: And how muſt that appear? Why in *keeping his Commandments*, which is living up to what we know. And if any deſire to ſatisfie themſelves farther of the *Divinity* of the *Gentiles*, let them read *Plato*, *Seneca*, *Plutarch*, *Epictetus*, *Marcus Aurelius Antoninus*, and the *Gentile* Writers. They will alſo find many of their ſayings, collected in the firſt Part of a Book called the *Chriſtian Quaker*, and compared with the Teſtimonies of Scripture, not for their Authority, but Agreeableneſs. In them they may diſcern many Excellent Truths, and taſte great *Love* and *Devotion* to Vertue: A Fruit that grows upon no Tree, but that of Life

in

in no Age or Nation. Some of the moſt Eminent Writers of the firſt Ages, ſuch as *Juſtin Martyr*, *Origen*, *Clemens Alexandrinus*, &c. bore them great Reſpect, and thought it no leſſening to the Reputation of Chriſtianity, that it was defended in many *Gentile* Authors, as well as that they uſed and urged them, to engage their Followers to the Faith, as *Paul* did the *Athenians* with their *own Poets*.

CHAP.

## CHAP. VII.

§. 1. *An Objection Answer'd about the* various *Dispensations of God: The Principle the same.* §. 2. *God's Work of* a Piece, *and Truth the same under* divers Shapes. §. 3. *The Reason of the* prevalency *of* Idolatry. §. 4. *The* Quakers *Testimony the* best *Antidote against it*, viz. *Walking by a* Divine Principle *in Man.* §. 5. *It was God's End in all his Manifestations that Man might be* God's Image *and* Delight.

§. 1. Obj. But it may be said, *If it were one Principle, why so many Modes and Shapes of Religion, since*

*ſince the World began? For the* Patriarchal, Moſaical *and* Chriſtian, *have their great differences; to ſay nothing of what has befallen the Chriſtian, ſince the Publication of it to the World.*

*Anſw.* I know not how properly they may be called divers Religions, that aſſert the true God for the *Object* of Worſhip; the Lord *Jeſus Chriſt*, for the *only Saviour*; and the Light, or Spirit of *Chriſt*, for the great *Agent* and *Means* of Man's Converſion and Eternal Felicity, any more than Infancy, Youth, and Manhood make *three Men*, inſtead of *three growths* or periods of time, of one and the ſame Man. But paſſing that, the many Modes or Ways of God's appearing to

Men, ariſe, as hath been ſaid, from the divers States of Men, in all which, it ſeems to have been his main deſign to prevent *Idolatry* and *Vice*, by directing their Minds to the *true Object* of Worſhip, and preſſing *Vertue* and *Holineſs*. So that tho' mediately he ſpoke to the *Patriarchs*, moſtly by *Angels* in the faſhion of Men, and by them to their Families, over and above the *Illumination* in themſelves; ſo the *Prophets*, for the moſt part, by the Revelation of the Holy Ghoſt *in them*, and *by them* to the *Jews*: And ſince the Goſpel Diſpenſation, by his Son, both Externally, *by his coming in the Fleſh*, and Internally, by his *ſpiritual Appearance in the Soul*, as he is the *great Light*

*of*

*of the World:* Yet all its flowings mediately through others, has ſtill been from the ſame Principle, co-operating with the Manifeſtation of it *immediately* in Man's own Particular.

§. 2. This is of great weight, for our Information and Incouragement, that God's Work, in reference to Man, is *all of a Piece*, and, in it ſelf, lies in a narrow Compaſs, and that his Eye has ever been upon the *ſame thing* in all his Diſpenſations, *viz.* To make *Men truly Good*, by planting his Holy Awe and Fear in their Hearts: Tho' he has condeſcended, for the hardneſs and darkneſs of Men's Hearts, to approach and ſpell out his Holy

Mind to them, by low and carnal ways, as they may appear to our more Enlightned Understandings: Suffering *Truth* to put on *divers* sorts of *Garments*, the better to reach to the low State of Men, to engage them from false Gods and ill Lives; seeing them *sunk* so much below their *nobler* Part, and what he made them, that, like brute Beasts, they knew not their own Strength and Excellency.

§. 3. And if we do but well consider the Reason of the Prevalency of *Idolatry* upon the *Earlier* and *Darker* Times of the World, of which the Scripture is very particular,

Gen. 31. Ch. 35. Exod. 20. —— Levit. 21. —— Deut. 29. Ch. 30, 31, 32 Chap. Josh. 22, 23, 24 Chap.

ticular, we ſhall find that it ariſeth from this; that it is more Senſual, and therefore calculated to pleaſe the *Senſes* of Men; being more *Outward* or *Viſible*, or more in their own Power to perform than one more *Spiritual* in its Object. For as their *gods* were the Workmanſhip of *Mens* Hands, they could not prefer them, that being the Argument which did moſt of all gaul their Worſhippers, and what of all things, for that reaſon, they were moſt willing to forget. But their Incidency to *Idolatry*, and the Advantages it had upon the true Religion with them, plainly came from this, that it was more outward and *ſenſual*: They could *ſee* the Object of their De-

votion, and had it in their Power to Addreſs it when they would. It was more *faſhionable* too, as well as better accommodated to their *Dark* and too *Brutal* State. And therefore it was that God, by many Afflictions, and greater Deliverances, brought forth a People, to endear himſelf to them, that they might remember the Hand that ſaved them, and Worſhip him, and him only; in order to root up *Idolatry*, and plant the *Knowledge, and Fear of him in their Minds*, for an Example to other Nations. Whoever reads *Deuteronomy*, which is a *Summary* of the other four Books of *Moſes*, will find the frequent and earneſt Care and Concern of that good Man for *Iſrael*, about



this

this very Point; and how often that People *ſlip'd* and *laps'd*, notwithſtanding God's Love, Care and Patience over them, into the *Idolatrous* Cuſtoms of the Nations about them. Divers other Scriptures inform us alſo, eſpecially thoſe of the Prophets, *Iſaiah* 44. and 45. *Pſalms* 37. and 115. and *Jer.* 10. where the Holy Ghoſt Confutes and Rebukes the People, and mocks their *Idols* with a ſort of Holy Diſdain.

℣. 4. Now that which is *fartheſt* from Idolatry, and the beſt *Antidote* againſt it, is the *Principle* we have laid down, and the more Peoples Minds are turned and brought to it, and that they reſolve their Faith, Worſhip and

Obedience into the Holy Illuminations and Power of it, the *nearer* they grow to the end of their Creation, and consequently to their *Creator*. They are more spiritually qualified, and become better fitted to Worship God as he is: Who, as we are told, by our Lord Jesus Christ, *Is a Spirit, and will be Worshipped in Spirit and in Truth, and that they are such sort of Worshippers which God seeketh to worship him, in this Gospel Day. The hour cometh*, saith he, *and now is.* That is, some now do so, but more shall. A plain Assertion in present, and a *Promise* and *Prophesie* of the increase of *such* Worshippers in future. Which shews a Change intended from a Ceremonial

Worſhip, and a State of the Church of God, to a *Spiritual* One. Thus the Text; *But the time cometh, and now is, when the true Worſhippers ſhall Worſhip the Father in the Spirit and in the Truth.* Which is as much as to ſay, when the Worſhip of God ſhall be more *Inward* than Outward, and ſo *more ſuitable* to the Nature of God, and the nobler Part of Man, his *Inſide*, or his *inward and better Man*: For ſo thoſe bleſſed Words import, *in Spirit and in Truth. In the Spirit*, that is, *through the Power* of the Spirit. *In the Truth*, that is, in *Realities*, not in Shadows, Ceremonies, or Formalities, but in Sincerity with and in Life, being divinely prepared and animated;

mated; which brings Man not only to offer up *Right* Worſhip, but alſo into *Intimate Communion and Fellowſhip with God, who is a Spirit.*

℣. 5. And if it be duly weighed, it will appear, that God, in all his Manifeſtations of himſelf, hath ſtill come *nearer* and *nearer* to the *Inſides* of Men, that he might reach to their Underſtandings, and open their Hearts, and give them a plainer and nearer Acquaintance with himſelf in Spirit: And *then* it is that Man muſt ſeek and find the Knowledge of God for his Eternal Happineſs. Indeed, all things that are made ſhew forth the Power and Wiſdom of God,

and

and his Goodneſs too to Mankind; and therefore many Men urge the *Creation* to ſilence *Atheiſtical* Objections: But though all thoſe things ſhew a God, yet Man does it, above all the Reſt. He is the *precious Stone* of the *Ring*, and the moſt *glorious Jewel* of the *Globe*; to whoſe reaſonable Uſe, Service, and Satisfaction, the whole ſeems to be made and dedicated. *But God's Delight* (by whom Man was made, we are told by the Holy Ghoſt) *is in the habitable Parts of the Earth, with the Sons of Men*, Prov. 8. 31. And with thoſe that are contrite in Spirit, *Iſa.* 66. 1. And why is Man his Delight, but becauſe Man only, of all his Works, was his Likeneſs. This is the

*intimate*

*intimate* Relation of Man to God: Somewhat *nearer* than ordinary; for of all other Beings Man *only* had the Honour of being his *Image*; and by his *Reſemblance* to God, as I may ſay, came his *Kindred* with God and *Knowledge* of him. So that the neareſt and beſt way for Man to know God, and be acquainted with him, is to ſeek him in himſelf, in his *Image*; and as he finds that, he comes to find and know God. Now Man may be ſaid to be God's Image in a double Reſpect. *Firſt*, As he is of an Immortal Nature; and next, as that Nature is *Endued* with thoſe Excellencies in *ſmall*, and proportionable to a Creatures Capacity, that are by Nature

Nature *Infinitely* and *Incomparably* in his Creator. For Inſtance, *Wiſdom*, *Juſtice*, *Mercy*, *Holineſs*, *Patience*, and the like. As Man becomes Holy, Juſt, Merciful, Patient, *&c.* By the *Copy* He will know the *Original*, and by the *Workmanſhip* in himſelf, he will be acquainted with the Holy *Workman*. This *Reader* is the *Regeneration* and *New Creature* we preſs, *and according to this Rule, we ſay, Men ought to be Religious, and walk in this World.* Gal.6.15,16. Man, as I ſaid juſt now, is a Compoſition of both Worlds; his Body is of this, his Soul of the other World. The Body is as the Temple of the Soul, the Soul the *Temple* of the *Word*,

*Word*, and the Word, the *Great Temple* and *Manifestation* of God. By the *Body* the Soul looks into and beholds this World, and by the *Word* it beholds God the World that is without End. Much might be said of this Order of things, and their respective Excellencies, but I must be Brief.

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CHAP.

## CHAP. VIII.

§. 1. *Doctrine* of Satisfaction *and* Justification *Owned and Worded according to* Scripture. §. 2. *What Constructions we can't believe of them, and which is an abuse of them.* §. 3. *Christ Owned a Sacrifice and a Mediator.* §. 4. Justification Twofold, *from the Guilt of Sin, and from the Power and Pollution of it.* §. 5. *Exhortation to the Reader upon the whole.*

Obj. 1. *THough there be many good things said, how Christ appears and works in a Soul, to Awaken, Convince and Convert it; yet*

*yet you ſeem not particular enough about the Death and Sufferings of Chriſt: And it is generally Rumour'd and Charg'd upon you by your Adverſaries, that you have little reverence to the Doctrine of Chriſt's Satisfaction to God for our Sins, and that you do not Believe, That the* Active *and* Paſſive *Obedience of Chriſt, when he was in the World, is the* alone *ground of a Sinners Juſtification before God.*

Q. 1. *Anſw.* The Doctrine of *Satisfaction* and *Juſtification*, truly underſtood, are placed in ſo ſtrict an Union, that the one is a neceſſary Conſequence of the other, and what we ſay of them, is what agrees with the ſuffrage of Scripture, and for the moſt part in the terms of it; always believing, that

that in Points where there arises any difficulty, be it from the Obscurity of Expression, Mistranslation, or the Dust raised by the Heats of *Partial* Writers, or *Nice Criticks*, it is ever best to keep close to the Text, and maintain Charity in the rest. I shall first speak *Negatively*, what we do not own, which perhaps hath given occasion to those who have been more Hasty than Wise, to judge us defective in our Belief of the Efficacy of the Death and Sufferings of Christ, to Justification: As,

1. First, We cannot Believe that Christ is the *Cause*, but the *Effect* of God's Love, according to the Testimony of the Beloved

Disciple *John*, Chap. 3. *God hath so loved the World, that he hath given his only Begotten Son into the World, that whosoever believeth on him should not perish, but have Everlasting Life.*

Secondly, We cannot say, God *could not* have taken another way to have saved Sinners, than by the Death and Sufferings of his Son, to satisfie his Justice, or that Christ's Death and Sufferings were a *strict* and *rigid* Satisfaction for that Eternal Death and Misery due to Man for Sin and Transgression: For such a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed we are at too great a distance from his Infinite Wisdom and Power, to judge of the *Liberty* or *Necessity* of his Actings.

Thirdly,

Thirdly, We cannot say Jesus Christ was the greatest *Sinner* in the World, (because he bore our Sins on his Cross, or because he was made Sin for us, who knew no Sin) an Expression of great *levity* and *unsoundness*, yet often said by great Preachers and Professors of Religion.

Fourthly, We cannot Believe that Christ's Death and Sufferings *so* satisfies God, or justifies Men, as that they are thereby Accepted of God: They are indeed thereby put into a State capable of being accepted of God, and through the Obedience of Faith and Sanctification of the Spirit, are in a state of Acceptance: For we can never think a Man justified before God,

while *Self-condemned*; or that any Man can be in Christ who is not a *New* Creature; or that God looks upon Men *otherwise* than they are. We think it a state of *Presumption* and not of *Salvation*, to call *Jesus*, *Lord*, and not by the Work of the *Holy Ghost*. *Master*, and he not yet *Master of their Affections*: *Saviour*, and they not saved by him from their *Sins*: *Redeemer*, and yet they not redeemed by him from their *Passion*, *Pride*, *Covetousness*, *Wantonness*, *Vanity*, *vain Honours*, *Friendships*, and *Glory* of this World: Which were to deceive themselves; for God will not be mocked, such as Men sow, such they must reap. And tho' Christ did *Die* for us, yet we must,

must, by the Assistance of his Grace, *work out our Salvation with fear and trembling*. As he Died for Sin, so we must Die to Sin, or we cannot be said to be saved by the Death and Sufferings of Christ, or throughly justified and accepted with God. Thus far Negatively. Now, Positively, what we own as to Justification.

§. 3. We do Believe that Jesus Christ was our Holy *Sacrifice*, *Atonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and that God is just in forgiving true Penitents upon the Credit of that Holy Offer-

ing, Christ made of himself to God for us; and that what he did and suffer'd, satisfied and pleased God, and was for the sake of fallen Man that had displeased God: And that through the Offering up of himself once for all, through the Eternal Spirit, he hath for ever perfected those (in all times) that were sanctified, *who walk'd not after the Flesh, but after the Spirit*, Rom. 8. 1. Mark that.

§. 4. In short, *Justification* consists of *two* Parts, or hath a *two-fold* Consideration, *viz.* Justification from the *Guilt of Sin*, and Justification from the *Power and Pollution* of Sin, and in this sense Justification gives Man a full and

and clear Acceptance before God. For want of this latter part it is that ſo many Souls, Religiouſly inclin'd, are often under Doubts, Scruples and Diſpondencies, notwithſtanding all that their Teachers tell them of the Extent and Efficacy of the firſt part of Juſtification. And it is too general an Unhappineſs among the Profeſſors of Chriſtianity, that they are apt to *cloke* their own Active and Paſſive *Diſobedience* with the *Active and Paſſive Obedience of Chriſt*. The firſt part of Juſtification we do reverently and humbly acknowledge, is only for the ſake of the Death and Sufferings of Chriſt: Nothing we can do, *though by the Operation of the*

*Holy Spirit*, being able to cancel Old Debts, or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon *Faith* and *Repentance*, that justifies us from the Sins that are past; and it is the Power of Christ's Spirit in our Hearts that purifies and makes us acceptable before God. For till the Heart of Man is purged from Sin, God will never accept of it. He Reproves, Rebukes and Condemns those that entertain Sin there, and therefore such cannot be said to be in a *Justified* State; Condemnation and Justification being contraries; So that they that hold themselves in a Justified State by the Active and Passive Obedience of Christ, while they

are

are not Actively and Passively Obedient to the Spirit of Christ Jesus, are under a *strong* and *dangerous Delusion*; and for crying out against this Sin-pleasing Imagination, not to say *Doctrine*, we are Staged and Reproached as Deniers and Despisers of the Death and Sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's Sufferings, and Crucifie to themselves afresh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profession of Justification; for God will not acquit the Guilty, nor justifie the Disobedient and Unfaithful. Such deceive themselves, and at the Great and Final

nal Judgment their Sentence will not be, Come ye Blessed, because it cannot be said to them, **well done Good and Faithful**, for they cannot be so esteemed that live and die in a Reproveable and Condemnable State; but, Go ye Cursed, *&c.*

¶. 5. Wherefore, O my Reader! Rest not thy self wholly satisfied with what Christ has done for thee in his Blessed Person without Thee, but press to know his Power and Kingdom *within thee*, that the *strong Man*, that has too long kept thy House, may be *bound*, and his Goods *spoiled*, his Works *destroyed*, and Sin *ended*, according to the 1 *John* 3. 7. *For which end*, says that Be-

loved Disciple, *Christ was manifested*, that all things may become New: *New Heavens and New Earth, in which Righteousness dwells.* Thus thou wilt come to glorifie God in thy Body and in thy Spirit, which are his; and live to him and not to thy self. Thy Love, Joy, Worship, and Obedience; thy Life, Conversation, and Practice; thy Study, Meditation, and *Devotion*, will be *Spiritual*: For the Father and the Son will make their *abode* with thee, and Christ will *manifest* himself to thee; for the *Secrets* of the Lord are with them that *fear him*: And an holy *Unction* or *Anointing* have all those, which leads them *into all Truth*, and they need not the Teachings of Men.

They

They are better Taught, being Instructed by the *Divine Oracle*: No bare *Hear-say*, or *Traditional* Christians, but fresh and living Witnesses: Those that have seen with their *own Eyes*, and heard with their *own Ears*, and have handled with their *own Hands*, the Word of Life, in the divers Operations of it, to their Souls Salvation. In this they Meet, in this they Preach, and in this they Pray and Praise: Behold the New Covenant fulfilled, the Church and Worship of Christ, the Great *Anointed* of God, and the Great *Anointing* of God, in his Holy, High Priesthood and Offices in his Church!

CHAP.

## CHAP. IX.

§. 1. *A Confession to Christ and his Work, both in Doing and Suffering.* §. 2. *That ought not to make void our Belief and Testimony of his Inward and Spiritual Appearance in the Soul.* §. 3. *What our Testimony is in the latter respect.* §. 4. *That 'tis impossible to be Saved by Christ Without us, while we reject his Work and Power Within us.* §. 5. *The Dispensation of Grace, in its Nature and Extent.* §. 6. *A further Acknowledgment to the Death and Sufferings of Christ.* §. 7. *The Conclusion, shewing our Adversaries Unreasonableness.*

§. 1. AND lest any should say we are *Equivocal* in our Ex-

Expreſſions, and *Allegorize away* Chriſt's Appearance in the Fleſh; meaning only thereby, our own Fleſh; and that as often as we mention him, we mean only a *Myſtery*, or a *Myſtical Senſe* of him, be it as to his *Coming*, *Birth*, *Miracles*, *Sufferings*, *Death*, *Reſurrection*, *Aſcention*, *Mediation* and *Judgment*; I would yet add, to preſerve the well-diſpoſed from being ſtagger'd by ſuch Suggeſtions, and to inform and reclaim ſuch as are under the Power and Prejudice of them, That, we do, we Bleſs God, Religiouſly Believe and Confeſs, to the Glory of God the Father, and the Honour of his Dear and Beloved Son, that, *Jeſus Chriſt, took our Nature upon him, and was like unto*

*unto us in all things*, Sin excepted: *That he was Born of the Virgin* Mary, *and Suffered under* Pontius Pilate, *the* Roman *Governour, Crucified, Dead, and Buried in the Sepulchre of* Joseph of Arimathea; *Rose again the Third Day, and Ascended into Heaven, and sits on the Right Hand of God, in the* Power and Majesty of his Father; *who will one Day Judge the World by him, even that* Blessed Man, Christ Jesus, *according to their Works.*

2. But because we so Believe must we not believe what Christ said, *He that is with you shall be in you*, John 14. *I in them, and they in me*, &c. Chap. 17. *When it pleased God to reveal his Son in me*, &c. Gal. 1. *The Mystery*

*stery hid from Ages, is Christ in* the Gentiles *the hope of Glory*, Col. 1. *Unless Christ be in you, ye are Reprobates?* 2 Cor. 13. Or must we be industriously represented Deniers of Christ's Coming in the Flesh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, only because we believe and press the Necessity of Believing, Receiving and *Obeying* his *Inward* and *Spiritual* Appearance and Manifestation of himself, through his Light, Grace and Spirit in the Hearts and Consciences of Men and Women, to Reprove, Convict, Convert and Change them? This we esteem hard and unrighteous Measure; nor would our warm and sharp Adversaries

verſaries be ſo dealt with by others: But to do as they would be done to, is too often no part of their Practice, whatever it be of their Profeſſion.

§. 3. Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be ſaved* by their Belief of the one *without the Senſe and Experience of the other*; and that is what we oppoſe, and not his Bleſſed Manifeſtation in the Fleſh. We ſay that he then overcame our Common Enemy, foil'd him in the open Field, and in our Nature triumphed over him that had overcome and triumphed over it in our Forefather *Adam* and his Poſterity:

And that as truly as Christ overcame him in our Nature, in his own Person, so, *by his Divine Grace*, being received and obeyed by us, he overcomes him in us: That is, he detects the Enemy by his Light in the Conscience, and *enables* the Creature to resist him, and all his Fiery Darts; and finally, so to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

¶. 4. And this is the Dispensation of *Grace*, which we declare *has appeared to all*, more or less; teaching those that will receive it, *to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present World; looking for* (which none else can justly

juſtly do) *the bleſſed Hope, and glorious Appearing of the Great God, and our Saviour Jeſus Chriſt*, &c. Tit. 2. 11, 12, 13. And as from the Teachings, Experience and Motion of this Grace we miniſter to others, ſo the very drift of our Miniſtry is to turn Peoples Minds to this Grace in themſelves, that all of them may up and be doing, *even the good and acceptable Will of God, and work out their Salvation with fear and trembling, and make their High and Heavenly Calling and Election ſure*; which none elſe can do, whatever be their *Profeſſion, Church* and *Character*: *For ſuch as Men ſow they muſt reap; and his Servants we are whom we obey.* Regeneration we muſt know, or we cannot be

Children of God, and Heirs of Eternal Glory: And to be Born again, an *other* Spirit and Principle must *prevail*, *leaven*, *season*, and *govern* us, than either the Spirit of the World, or our own depraved Spirits; and this can be no other Spirit than that which dwelt in Christ; for unless that dwell in us we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Conversion* and *Perseverance*; and the one follows the other. Conversion being the Consequence of *Convictions obey'd*, and Perseverance a natural *Fruit* of Conversion, and being Born of God; *for such Sin not, because the Seed of God abides in them*: John 3. 7, 8. But such, through Faithfulness,

continue

continue to the end, and obtain the Promise, even Everlasting Life.

§. 5. But let my *Reader* take this along with him, that we do acknowledge that *Christ*, through his Holy *Doing* and *Suffering* (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for Mankind, and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it, since thereby he became a Conqueror, and *led Captivity Captive, and obtained Gifts for Men, with divers great and precious Promises, that thereby we might be partakers of the Divine Nature, having* (first) *escaped the Corruption that is in the World, through Lust.*

I say we do believe and Confess that the *Active* and *Passive Obedience* of Christ Jesus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt, He being a Conqueror as well as a Sacrifice, and both through Suffering: Yet they that reject his Divine Gift, so obtained (and which he has Given to them, by which to see their Sin and the sinfulness of it, and to repent and turn away from it, and do so no more; and to wait upon God for daily strength to resist the Fiery Darts of the Enemy, and to be Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God) such do not please God, believe truly

in

in God; nor are they in a ſtate of true Chriſtianity and Salvation. *Woman*, ſaid Chriſt, to the *Samaritan*, at the Well, *hadſt thou known the Gift of God, and who it is that ſpeaketh to thee*, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *viz.* a meaſure of the Spirit of God that is given to every one to profit with, 1 *Cor.* 12. 7. which reveals Chriſt and God to the Soul, Chap. 2. *Fleſh* and *Blood* cannot do it, *Oxford* and *Cambridge* cannot do it, *Tongues* and *Philoſophy* cannot do it: For they that by wiſdom knew not God, had theſe things for their *Wiſdom*. They were ſtrong, deep and accurate

curate in them; but alas, they were clouded, puff'd up, and set farther off from the Inward and Saving Knowledge of God, because they sought for it in them, and thought to find God there. But the *Key of David* is an other thing, which shuts and no Man opens, and opens and no Man shuts; and this Key have all they that receive the *Gift of God* into their Hearts, and it opens to them the Knowledge of God and themselves, and gives them a quite *other Sight*, *Taste* and *Judgment* of things than their *Educational* or *Traditional* Knowledge afforded them. This is the beginning of the *New Creation* of God, and thus it is we come to be *New Creatures*.

And

And we are bold to declare there is no other way beſides this, by which People can come into Chriſt, or to be true Chriſtians, or receive the Advantage that comes by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authority, even that of our *own Experience*, as well as that of the Scriptures of Truth, *Chriſt will prove no Saving Sacrifice for them, that refuſe to obey him for their Example.* They that *reject* the Gift, *deny* the *Giver* inſtead of themſelves for the *Giver*'s ſake. O that People were wiſe, that they would conſider their latter End, and the things that make for the Peace thereof! Why ſhould they *periſh* in a vain hope of

of Life, *while Death Reigns*? Of living with God, who live not to him, nor walk with him? *Awake* thou that sleepest in thy Sin, or at best, in thy Self-righteousness! Awake, I say, and Christ shall give thee Life! For he is the *Lord from Heaven*, *the Quickning Spirit*, that quickens us, by his Spirit, if we do not *resist* it and *quench* it by our Disobedience, but receive, love and obey it in all the Holy Leadings and Teachings of it. *Rom.* 8. 14, 15. To which Holy Spirit I commend my *Reader*, that he may the better see where he is, and also come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Blessed Lord and Saviour Jesus Christ,

Christ, who saves from the *Power and Pollution*, as well as *Guilt* of Sin, all those that *hear his knocks, and open the Door of their Hearts* to him, that he may come in and work a real and *through Reformation* in and for them: And so the *Benefit*, *Vertue* and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly effectually applied and felt, and Fellowship with Christ in his Death and Sufferings known, according to the Doctrine of the Apostle; which, those that live in that which made him suffer, know not, tho' they profess to be saved by his Death and Sufferings. Much more might be said as to this matter, but I must be brief.

§. 6. To conclude this Chapter, we wonder not that we ſhould be miſtaken, miſconſtrued and miſrepreſented, in what we believe and do to Salvation, ſince our *Betters* have been ſo treated in the Primitive Times. Nor indeed is it only about *Doctrines* of Religion; for our *Practice* in *Worſhip* and *Diſcipline* have had the ſame Succeſs. But this is what I earneſtly deſire, that however bold People are pleaſed to make with us, they would not *deceive* themſelves in the great things of their own Salvation: That while they would ſeem to own all to Chriſt, they are not found *Diſowned* of Chriſt in the laſt Day. Read the 7th of *Matthew*: It is he that hears Chriſt,

Christ, the great *Word of God*, and does what he enjoins, what he commands, and by his Blessed Example recommends, that is a *Wise Builder*, that has founded his House well, and built with good Materials, and whose House will stand the last Shake and Judgment. For which cause we are often plain, close and earnest with People to Consider, that Christ came not to save them in, but *From their Sins*; and that they that think to discharge and release themselves of his *Yoke* and *Burden*, his *Cross* and Example, and secure themselves, and Complement Christ with his having done all for them (while he has wrought *little or nothing in them*, nor they parted with any thing

thing for the love of him) will finally awake in a dreadful surprize, at the sound of the *last Trumpet*, and at this sad and irrevokable Sentence, *Depart from me ye Workers of Iniquity, I know you not:* Which terrible End may all timely avoid, by *harkening* to Wisdom's Voice, and *turning* at her Reproof, that she may lead them in the Ways of Righteousness, and in the midst of the Paths of Judgment, that their Souls may come to inherit *Substance*; even *durable Riches and Righteousness* in the Kingdom of the Father, *World without End.*

CHAP.

## CHAP. X.

*§. 1. Of the true* Worship *of God in what it stands. §. 2. Of the true* Ministry, *that it is by Inspiration. §. 3. The Scripture plain in that Case. §. 4. Christ's Ministers,* True Witnesses, *they speak what they* know, *not by Report. §. 5. Christ's Ministers they affirm, Preach* freely, *its one of their* Marks.

§. 1. AS the Lord wrought effectually, by his Divine Grace, in the Hearts of this People, so he thereby brought them to a *Divine Worship and Ministry*, Christ's words they came to Experience,

perience, *viz. That God was a Spirit, and that he would therefore be worshipped in the Spirit, and in the Truth, and that such Worshippers the Father would seek to worship him.* For, bowing to the Convictions of the Spirit in themselves, in their daily course of living, by which they were taught to eschew that which was made manifest to them to be evil, and to do that which was good, they, in their Assembling together, sate down, and waited for the Preparation of this Holy Spirit, both to let them see their States and Conditions before the Lord, and to worship him acceptably; and as they were sensible of Wants, or Shortness, or Infirmities, so in the secret of their own Hearts,

Prayer

Prayer would ſpring to God, through Jeſus Chriſt, to help, aſſiſt and ſupply them: But they did not dare to *awake their Beloved before his time; or approach the Throne of the King of Glory, till he held out his Scepter; or take thought what they ſhall ſay*, or after their own or other Mens ſtudied *Words and Forms*, for this were to Offer *ſtrange Fire*; to pray, but not by the Spirit; to aſk, but not in the Name, that is, in the Power of our Lord Jeſus Chriſt, who pray'd as well as that he ſpoke like one having Authority, that is, *Power*, a Divine *Energy* and *Force* to reach and pierce the Heavens, which he gives to all that obey his Light, Grace and Spirit, in their ſolemn Waitings

upon him. So that 'tis this Peoples Principle, that *Fire must come from Heaven*; Life and Power from God to enable the Soul to pour out it self acceptably before him. And when a *Cole from his holy Altar, touches our Lips*, then can we Pray and Praise him as we ought to do. And as this is our Principle, and that according to Scripture, so it is, Blessed be God, our Experience and Practice: And therefore it is we are separated from the Worships of Men, under their several Forms, because they do not found it in the Operation, Motion and Assistance of the Spirit of Christ, but the Appointment, Invention and Framing of Man, both as to Matter, Words and Time. We

do

do not dissent in our own Wills, and we dare not comply against his that has called us, and brought us to his own Spiritual Worship; in Obedience to whom we are what we are, in our Separation from the divers Ways of Worship in the World.

§. 2. And as our *Worship* stands in the Operation of the *Spirit* and *Truth* in our inward Parts, as before expressed, so does our *Ministry*. For as the Holy Testimonies of the Servants of God of Old, were from the Operation of his Blessed Spirit, so must those of his Servants be in every Age, and that which has not the Spirit of Christ for its Spring and Source, is of *Man*, and not *Christ*.

Christian Ministers are to minister *what they receive:* This is *Scripture*; now that which we receive, is not our own, less another Man's, but the *Lord*'s: So that we are not only not to *Steal* from our Neighbours, but we are not to *Study* and speak our *own words.* If we are not to study what we are to say before Magistrates for our selves, less are we to study what we are to say *for and from* God to the People. We are to minister, *as the Oracles of God*; if so, then must we receive *from Christ*, God's Great Oracle, what we are to minister. And if we are to minister what we receive, then not what we Study, Collect, and beat out of our own Brains, for that is not the Mind

of

of Christ, but our Imaginations, and this will not profit the People.

§. 3. This was recommended to the *Corinthians* by the Apostle *Paul*, 1 *Cor.* 14. that they should speak *as they were moved*, or *as any thing was revealed to them*, *by the Spirit*, for the Edification of the Church; for says he, *Ye may all Prophecy*; that is, ye may all Preach to Edification, *as any thing is revealed to you*, for the Good of others, *and as the Spirit giveth Utterance*. And if the Spirit must give Christ's Ministers their Utterance, then those that are his, are careful not utter any thing in his Name to the People, without his Spirit; and by good

Consequence, they that go before the true Guide, and utter words without the Knowledge of the Mind of the Spirit, are none of Christ's Ministers: Such certainly run and God has not sent them, and they cannot profit the People. And indeed, how should they, when it is impossible that meer Man, with all his Parts, Arts and Acquirements, *can turn People from Darkness to Light, and from the Power of Satan to God*, which is the very End and Work of the Gospel-Ministry. It must be Inspired Men, Men Gifted by God, taught and influenced by his Heavenly Spirit, that can be qualified for so great, so inward, and so spiritual a Work.

§. 4.

2. 4. *Ministers* of Christ are his *Witnesses*, and the credit of a Witness is, that he has *heard, seen* or *handled*: And thus the Beloved Disciple states the *Truth* and *Authority* of their *Mission* and *Ministry*: 1 *John* i. 1, 3. *That which we have heard, which we have seen with our Eyes, which we have looked upon and our hands have handled, that declare we unto you, that your Fellowship may be with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ.* I say, if Christ's Ministers are his *Witnesses*, they must know what they speak; that is, they must have experienced, and pass'd through those *States* and *Conditions*, they Preach of, and practically know those Truths they declare of to the

People, or they come not in by the Door, but over the Wall, and are *Thieves* and *Robbers*. He that has the Key of *David* comes in at the Door, Christ Jesus, and has his *Admission* and *Approbation* from him, *anointed* by him, the alone *High Priest* of the Gospel-Dispensation. He it is that breaths, and *lays his hands* upon his own Ministers, he anoints them, and recruits their Cruice, and renews their *Horn* with *Oil*, that they may have it fresh and fresh, for every Occasion and Service he calls them to, and engages them in.

℣. 5. Nor is this all, *but as they Receive freely, freely they Give:* They do not Teach for *Hire*, Divine for *Mony*, nor Preach for *Gifts*

*Gifts* or *Rewards*. It was Christ's Holy Command to his Ministers to give *freely*, and it is our Practice. And truly we cannot but admire that this should be made a Fault, and that Preaching for Hire should not be seen to be one; yea a *Mark* of False Prophets, when it has been so frequently and severely cried out upon, by the True Prophets of God in former times. I would not be Uncharitable, but the Guilty are desired to call to Mind, who it was that offered Mony to be made a Minister, and what it was for; if not to get Mony and make a Trade or Livelihood by it; and what answer he met with from the Apostle *Peter*, Acts 8. 18, 19, 20. The Lord *Touch* the Hearts of those

those that are giving Mony to be made Ministers, in order to live by their Preaching, that they may see what ground it is they build upon, and repent, and turn to the Lord, that they may find Mercy, and become living Witnesses of his Power and Goodness in their own Souls; so may they be enabled to tell others *What God has done for them,* which is the *Root* and *Ground* of the true Ministry; and this Ministry it is that God does Bless. I could say much on this Subject, but let what has been said suffice at this time, only I cannot but observe, that where any Religion has a strong Temptation of Gain to induce Men to be Ministers, there is great Danger of their running faster to

that Calling, than becomes a true Gospel-Minister.

Obj. *But does not this sort of Ministry, and Worship, tend to make People careless, and Spiritual Pride in others, may it not give occasion to great Mischief and Irreligion?*

*Ans.* By no means; for when People are of *Age*, They, of right, expect their Inheritances; and the End of all Words is to bring People to the Great *Work*, and then the Promise of God is Accomplished, *They shall be all taught of me, from the least to the greatest, and in Righteousness* (pray mark that) *they shall be Established, and great shall be their Peace.* To this, of the Evangelical

Isa. 54. 13, 14.

cal Prophet, the Beloved Diſciple agrees, and which is a full Anſwer to the Objection; *Theſe things have I written unto you, concerning them that Seduce you: But the* **Anointing**, *which ye have received of him, abideth* **in you**, *and ye* **need not** *that any Man teach you, but as the ſame Anointing teacheth you, of all things, and is Truth, and is no Lie: And even as it hath taught you,* **ye ſhall abide in him.** In which *Three* things are obſervable. *1ſt*, That he writ his Epiſtle upon an extraordinary Occaſion, *viz.* to prevent their *Deluſion*. *2dly*, That he aſſerts a nearer and ſuperiour Miniſter than himſelf, *viz.* The **Anointing or Grace** they had received; and that not only

1 John 2. 26, 27.

in

in that particular Exigency, but in *all Caſes* that might attend them. 3*dly*, That if they did but take heed to the Teachings of it, they would have no need of Man's Directions, or fear of his Seducings. At leaſt of no *Miniſtry that comes not from the Power of the Anointing:* Though I rather take the Apoſtle in the higheſt Senſe of the Words, 2 *Theſſ.* 4. 9. Thus alſo the Apoſtle *Paul* to the *Theſſalonians*. *But as touching Brotherly Love, ye need not that I write unto you: For ye your ſelves are* **Taught of God** *to Love one another.* But helps are uſeful, and a great Bleſſing, if from God, ſuch was *John* the *Baptiſt*'s; but remember he pointed all to Chriſt, *John* 1. 26. *Lo the Lamb of God!*

*God! I Baptize you with Water, but he shall Baptize you with the Holy Ghost and with Fire*, Mat. 3. 11. And so the true Ministry does. And while People are *Sensual*, and under such an *Eclipse*, by the Interposition of *Sin* and *Satan*, God is pleased to send forth his *Inlightning* Servants to awaken and turn them *from the Darkness to the Light in themselves*, that, through Obedience to it, they may come to be *Children of the Light*, John 12. 36. and have their fellowship one with another in it, and an Inheritance, at last, with the Saints in Light for ever.

And as it is the Way God has taken to Call and Gather People, so a *Living* and *Holy Ministry* is

of

of great advantage, to *Watch over*, and *Build* up the Young, and *Comfort* and *Establish* the feeble and simple Ones. But still I say, the *more Inward*, the *less Outward*; The more People come to be taught Immediately of God, by the Light of his Word and Spirit in their Hearts, the less need of outward means, read *Isa.* 16. 19, 20. which is held by all to be a *Gospel* Promise, and the Sun and Moon there, as general understood to mean the external Means in the Church. Compare them with *John* 1. 1, 3. *Rom.* 1. 19. 1 *Cor.* 2. 11, 15. 1 *Thess.* 4. 9. 1 *John* 2. 20, 27. *Rev.* 21. 22, 23, 24. All which points at what we assert of the sufficiency and glorious Priviledge of Inward

and

and Spiritual Teachings. And moſt certainly, as Men *Grow in Grace, and know the Anointing* of the Word in themſelves, the Diſpenſation will be leſs in Words (though in Words) and more in Life; and Preaching will, in great Meaſure, be turned into *Praiſing*, and the Worſhip of God, more into *Walking with*, than Talking of God: For that is *Worſhip indeed*, that *Bows* to his Will at all Times, and in all Places: The *trueſt*, the *higheſt* Worſhip Man is capable of in this World. And it is that Conformity that gives Communion, and there is no Fellowſhip with God, no Light of his Countenance to be enjoyed, no Peace and Aſſurance to be had, farther than

than there is *Obedience* to his Will, and a *Faithfulneſs* to his Word, according to the Manifeſtation of the Light thereof in the Heart.

I ſay, this is the *trueſt* and *higheſt* State of Worſhip; for *Set Days and Places*, with all the Solemnity of them, were moſt in Requeſt *in the* weakeſt Diſpenſation. *Altars*, *Ark*, and *Temples*, *Sabbaths* and *Feſtivals*, &c. are not to be found in the Writings of the New Teſtament. There, every Day's *alike*, and every Place is *alike*; but if there were a Dedication, *let it be to the Lord.* Thus the Apoſtle, but he plainly ſhews a State beyond it, *for to live* (with

*Rom.* 14. 5, 6, 7, 8, 17. 1 *Cor.* 8. 6. *Col.* 2. 16, 17. *Phil.* 1, 21. *Gal.* 2. 20.

him) *was Christ, and to die was Gain*; for the Life he lived, *was by the Faith of the Son of God, and therefore it was not he that Lived, but* **Christ that Lived in him**; that is, that *Ruled, Conducted*, and *bore Sway* in him; which is the *true Christian Life*; the *Supersensual Life*; the *Life of Conversion* and *Regeneration*; to which all the *Dispensations* of God, and *Ministry* of his Servants have ever tended, as the *Consummation* of God's Work for Man's Happiness. Here every Man's a *Temple*, and every Family a *Church*, and every Place, is a *Meeting-Place*, and every Visit a *Meeting*. And yet a little while and it shall be so yet more and more; and a People the Lord is now preparing

paring to enter into this Sabbath or Degree of Reſt.

Not that we would be thought to *undervalue Publick* and Solemn Meetings: We have them all over the Nations where the Lord has called us. Yea, though but Two or Three of us be in a Corner of a Country; we meet, as the Apoſtle Exhorted the Saints of his time, and Reproved ſuch as Neglected to Aſſemble themſelves. But yet ſhew we unto thee, O *Reader*, a *more excellent Way* of Worſhip: For many may come to thoſe Meetings, and go away *Carnal*, *Dead*, and *Dry*; but the Worſhippers *in Spirit* and *in Truth*, whoſe *Hearts* Bow, whoſe *Minds* Adore the Eternal God, *that is a Spirit*, in

and by his Spirit, ſuch as conform to his Will, and walk with him in a Spiritual Life, they are the *True*, *Conſtant*, *Living*, and *Acceptable Worſhippers*; whether it be in Meetings or out of Meetings; and as with ſuch, all outward Aſſemblies are greatly Comfortable, ſo alſo do we meet for a *Publick* Teſtimony of Religion and Worſhip, and for the *Edification* and *Encouragement* of thoſe that are yet Young in the Truth, and to *Call* and *Gather* others to the knowledge of it, who are yet going aſtray; and Bleſſed be God, it is not in vain, ſince many are thereby added to the Church, that we hope and believe ſhall be Saved.

CHAP.

## CHAP. XI.

§. 1. *Againſt* Tithes. §. 2. *Againſt all* Swearing. §. 3. *Againſt* War *among Chriſtians.* §. 4. *Againſt* Salutation *of the Times.* §. 5. *And for Plainneſs of Speech.* §. 6. *Againſt* mix'd Marriages. §. 7. *And for plainneſs in* Apparel, *&c. no* Sports *and* Paſtimes *after the manner of this World.* §. 8. *Of Obſerving* Days. §. 9. *Of Care of Poor, Peace and Converſation.*

§. 1. AND as God has been pleaſed to call us from an *Humane* Miniſtry, ſo we cannot for Conſcience ſake *Support*

and *Maintain* it, and upon that Score, and not out of *Humour* or *Covetouſneſs*, we refuſe to pay *Tithes*, or ſuch-like pretended Dues, concerning which, many Books have been writ in our Defence: We cannot Support what we cannot Approve, but have a Teſtimony againſt; for thereby we ſhould be found *Inconſiſtent* with our ſelves.

¶. 2. We dare not *Swear*, becauſe Chriſt forbids it, *Mat.* 5. 34, 37. and *James*, his true follower. It is Needleſs as well as Evil, for the reaſon of Swearing, being *Untruth*, that Mens *Yea was not Yea*, Swearing was uſed to awe Men to Truth Speaking, and to give others Satisfaction, that

that what was Sworn, was true. But the true Chriſtians, *Yea, being Yea*, the end of an Oath is anſwered, and therefore the uſe of it is *Needleſs, Superfluous, and cometh of* Evil. The Apoſtle *James* Taught the ſame Doctrine, And the Primitive Chriſtians Practiſed it, as may be ſeen in the Book of *Martyrs*; as alſo the earlieſt and beſt of the Reformers.

℔. 3. We alſo believe, that *War ought to ceaſe*, among the followers of the *Lamb* Chriſt Jeſus, who taught his Diſciples to *forgive and love their Enemies*; and not to War againſt them, and kill them; and that therefore the Weapons of his true Followers are not *Carnal* but *Spi-*

*ritual*; yet mighty, through God, to cut down *Sin* and *Wickedneſs*, and *Dethrone* him that is the Author thereof. And as this is the moſt Chriſtian, ſo the moſt Rational Way; Love and Perſwaſion having more Force than Weapons of War. Nor would the worſt of Men eaſily be brought to hurt thoſe that they really think love them. 'Tis that Love and Patience muſt in the end have the Victory.

§. 4. We dare not give worldly Honour, or uſe the Frequent and *Modiſh Salutations* of the Times, ſeeing plainly, that *Vanity*, *Pride* and *Oſtentation* belong to them. *Chriſt* alſo forbid them in his Day, and made the Love

of

of them a Mark of Declenſion from the Simplicity of purer times; and his Diſciples, and their Followers, were obſerved to have obeyed their Maſter's Precept. It is not to *Diſtinguiſh* our ſelves a Party, or out of *Pride*, *Ill-breeding* or *Humour*, but in Obedience to the Sight and Sence we have received from the Spirit of Chriſt, of the *evil Riſe* and *Tendency* thereof.

§. 5. For the ſame Reaſon we have returned to the firſt *Plainneſs* of Speech, *viz.* *Thou* and *Thee*, to a ſingle Perſon; which though Men give no other to God, they will hardly endure it from us. It has been a great *Teſt* upon Pride, and ſhewn the

*Blind*

*Blind* and *Weak Infides* of many. This alſo is out of *pure Conſcience*, what ever People may think or ſay of us for it. We may be Deſpiſed, and have been ſo often, yea, very evilly Entreated, but we are now better known, and People better informed. In ſhort, 'tis alſo both *Scripture* and *Grammar*, and we have Propriety of Speech for it, as well as Peace in it.

§. 6. We cannot allow of *mix'd Marriages*, that is, to joyn with ſuch as are not of our Society; but Oppoſe and Diſown them, if at any time any of our Profeſſion ſo groſly Err from the Rule of their Communion; yet Reſtore them upon ſincere Repentance,

pentance, but not disjoin them. The Book I writ of the Rise and Progress of the People called Quakers, is more full and express herein.

§. 7. *Plainness in Apparrel and Furniture*, is another Testimony peculiar to us, in the degree we have bore it to the World: As also, *few Words*, and being *at a Word*. Likewise *Temperance* in *Food*, and *Abstinence* from the *Recreations* and *Pastimes* of the World: All which we have been taught, by the Spirit of our Lord Jesus Christ, to be according to Godliness; and therefore we have long exhorted all that their *Moderation may be known unto all Men, for that the Lord was at hand*,

to

to enter into Judgment with us for every Intemperance or Excess; and herein we hope we have been no ill Examples, or Scandal unto any that have a due Consideration of things.

§. 8. We cannot in Conscience to God, observe *Holy Days* (so called) the Publick *Fasts* and *Feasts*, because of their *Humane* Institution and Ordination, and that they have not a Divine Warrant, but are appointed in the Will of Man.

§. 9. Lastly, We have been led, by this Good Spirit of our Lord *Jesus Christ*, of which I have treated in this Discourse, according to *Primitive* Practice,

to

to have a *due Care* over one another, for the Preſervation of the whole *Society*, in a Converſation *ſuitable* to their Holy Profeſſion.

*Firſt*, In reſpect to a *ſtrict* Walking both towards thoſe that are Without, and thoſe that are Within; that their Converſation in the World, and Walking in and towards the Church, may be blameleſs. That as they may be *Strict* in the one, ſo they may be *Faithful* in the other.

*Secondly*, That Collections be made to ſupply the Wants of the *Poor*, and that care be taken of *Widows* and *Orphans*, and ſuch as are helpleſs, as well in *Council* as about *Subſtance*.

*Thirdly*,

*Thirdly*, That all such as are intended to Marry, if they have *Parents*, or are under the Direction of *Guardians* or *Truſtees*, are obliged, *Firſt*, to declare to them their Intention, and have their Conſent *before* they propoſe it to one another, and the Meeting they relate to, who are *alſo careful* to examine their Clearneſs, and being ſatisfied with it, They are by them allowed to Solemnize their Marriage in a Publick Select Meeting, for that Purpoſe Appointed, and not otherwiſe: Whereby all *Clandeſtine* and *Indirect* Marriages are prevented among us.

*Fourthly*, And to the end that this *Good Order* may be obſerved,

for

for the Comfort and Edification of the whole *Society*, in the Ways of *Truth* and *Soberneſs*; *Select* Meetings, of *Care* and *Buſineſs*, are fix'd in all Parts, where we Inhabit, which are held *Monthly*, and which Reſolve into *Quarterly* Meetings, and thoſe into one *Yearly* Meeting, for our better Communication one with another, in thoſe things that maintain *Piety* and *Charity*; that God, who by his Grace, has called us to be a People to his Praiſe, may have it from us, through his Beloved Son, and our Ever-bleſſed and Only Redeemer, Jeſus Chriſt, for He is *Worthy*, *Worthy*, Now, and Ever; *Amen*.

Thus,

Thus, *Reader*, thou haſt the *Character* of the People called *Quakers*, in their *Doctrine*, *Worſhip*, *Miniſtry*, *Practice* and *Diſcipline:* Compare it with Scripture, and Primitive Example, and we hope thou wilt find, that this ſhort Diſcourſe, hath, in good meaſure, Anſwered the Title of it, *viz.* **Primitive Chriſtianity Revived, in the Principles and Practice of the People called** Quakers.

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*FINIS.*

The Doctrine of Justification

93.

XUM